The Precious Pearls

The Description of the Ten Companions Who were Given the Glad Tidings of Paradise

Compiled by
Darussalam Research Division

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The Precious Pearls

The Description of the Ten Companions
Who were Given the Glad Tidings of Paradise

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The Precious Pearls

The Description of the Ten Companions Who were Given the Glad Tidings of Paradise

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In the Name of Allâh
the Most Gracious, the Most Merciful.

"Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing, and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise)." (V.48:29)

Contents

Publishers Note 7
Preface 9
Abu Bakr As-Siddiq ﷺ 11
'Umar bin Khattab ﷺ 45
'Uthman bin 'Affan ﷺ 71
'Ali bin Abi Tâlib ﷺ 95
Talhah bin 'Ubaidullah ﷺ 117
Az-Zubair bin Al-Awwam ﷺ 141
'Abdur-Rahmân bin 'Awf ﷺ 163
Sa'd bin Abi Waqqas ﷺ 185
Sa'id bin Zaid ﷺ 203
Abu 'Ubaidah bin Al-Jarrah ﷺ 225

Publishers Note

All praise belongs to Allâh. We praise Him, seek His forgiveness, and seek refuge in Him from evil inclinations and from the evil of bad deeds.

The enemy of Islam is Shaytan. He comes in many disguises, and spares no effort to turn Muslims away from their religion and its sublime principles and teachings. Disbeliever people are threatened by the Muslim's superior lifestyle that is spotless and beyond reproach. They are well aware that as long as Muslims adhere to their religion, all attempts to corrupt them will be futile, because Islam is the source of their power. Islam is that which raises a mere individual into something higher and more dignified. And, for this reason, Islam is severely attacked through all forms of non-Muslim media. It is a cheap attempt to corrupt young minds away from something great to something pitiful: the life outside of Islam. Through following Islamic guidance, we glorify our Creator, Allâh, and we become the best example of human beings.

The enemy (Shaytan) tries to convince us that the material world is the way to all success and power. This attack tries to convince Muslims that their weakness stems from their adherence to their religion, its creeds and principles. The media, or so called entertainment, is the vehicle which smears all young minds, so Muslim families should be especially careful of what this entertainment has the proven power to do: corrupt our youth's pristine values, slowly, without notice. Instead of taking on the Prophet Muhammad's personality that is without any blemish, unknowing youth sadly mimic fictitious personalities in the movies or on the television, and this is how Shaytan wins.

Strong Muslims are capable of making a choice of personality to mimic and remain steadfast on it, while the weak and ignorant are prone to get mislead. So, more than ever, it is incumbent

upon us to talk to our youth, and even we adults should reflect on the greatness of our great Muslim heroes from our Islamic past, who built the most glorious and powerful civilization of all. Who took a crass society of measly people and gave them Islam that dramatically improved their lives. These were civilizations that encompassed both sublime Muslim morals, and great material progress simultaneously.

We want to present this book '*The Precious Pearls — the Description of the Ten Companiouns Who were Given the Gald Tidings of Paradise*' to our youth as a legacy hoping that they will continue on toward finding the higher and real values that Islam suggests to acquire. In it are the models to follow instead of mimicking inferior, fictitious and corrupt personalities presented to us by non-Muslims.

Abdul Malik Mujahid
General Manager
Darussalam

Preface

The human soul strives to achieve happiness in all its endeavors. Strangely, many people during this pursuit find nothing but disaster and failure. This happens when one is outside of Islamic guidance, and especially happens to individuals who are only following after that proverbial rainbow where they think a barrel of treasure is the answer to their miseries. A great philosopher, named Aristotle, said that happiness is achieved through contemplation of the Divine (Allâh) and by leading a disciplined life. What describes Islam better than saying that it is a 'disciplined way of life?'

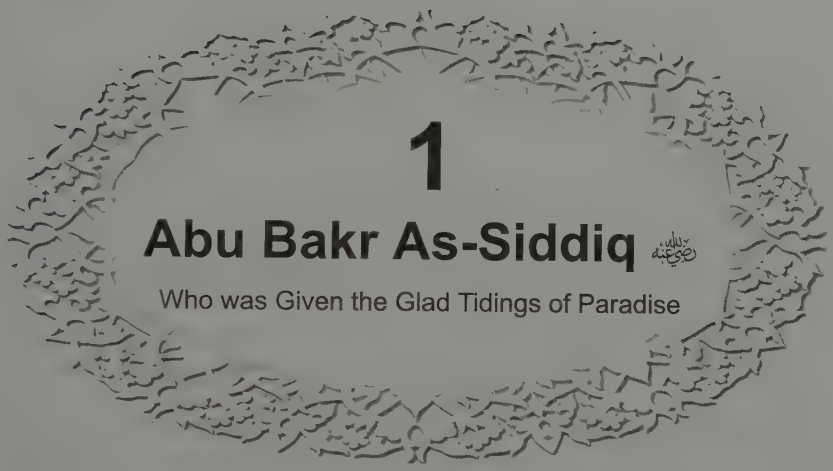
The Companions of Allâh's Messenger ﷺ were perfectly cognizant of this fact. Thus, they sought to please Allâh; and in doing so, they achieved not only happiness but material prosperity as well. The Islamic community is one where wealth is shared. Those who have most, share the most; and those in need are looked after. In pleasing Allâh, our scales of good deeds pile up and Paradise is our final reward. What better reward and place to work toward than Paradise?

Jihâd can be an everyday event. The Companions were horsemen by day and spent their evenings in worship. They were people of prayer, fasting, charity, kindness and truthfulness. They were chaste, sincere and pious. They were people who knew self-control of mind, body and temper. They did not go about feeding their lusts. They went about instead feeding the hungry. All of these things are *Jihâd.*

When the call for *Jihâd* (meaning war or struggle) was proclaimed, the Companions readily sacrificed everything: their wealth, their lives, and they left their families behind. The fear of death was not an issue, for they knew no better reason or way to die than in fighting to uphold Muslim's rights or Islamic values. And this is the true meaning of the testimony: *Lâ ilâha*

illallâh (none has the right to be worshipped but Allâh). In return for their loyalty to the cause, Allâh bestowed on them true happiness and Paradise.

Paradise is the final abode of all pious and sincere believers. There were many Companions who were given the glad tidings of Paradise out of acknowledgement of their virtues and high status. As we follow this book, we will learn about them. And, in doing so, we will learn the way to Paradise.



1

Abu Bakr As-Siddiq رضي الله عنه

Who was Given the Glad Tidings of Paradise

Abu Bakr As-Siddiq ﷺ

The name As-Siddiq is not mentioned except that it brings to mind a number of noble characters and virtues. One's heart will be moved to amazement for As-Siddiq (the truthful).

Abu Bakr As-Siddiq was the friend of Allâh's Messenger ﷺ during his youth up until his old age. In good times or in times of distress, he remained a loyal companion. He was called 'the truthful one' who believed in the Prophet ﷺ when everyone else was turning his back on him. His *Imân* (Faith) was strong, and he was known for his good speech and decent treatment of people. He was exceedingly known for his generosity; and whatever wealth he had, he treated it as if it belonged to the community of believers.

It was enough honor for him that Allâh revealed:

> "The second of the two; when they (Muhammad ﷺ and Abu Bakr ﷺ) were in the cave..." (9:40)

The story of the *Hijrah* and of the days in the cave was a model lesson showing how strong a friendship could be.

He was the most beloved of Allâh's creation to Allâh's Messenger ﷺ, and was described as:

> "Weak in body but strong in the affairs of Allâh, humble in himself but dignified with Allâh. He was honored in the sight of people, and held with great esteem in their hearts."

The weak were made strong by his influence. Abu Bakr ﷺ was a source of inspiration when times were tough. He was a refuge and stronghold for Muslims in a time when there was much pain and vexation from the idol worshippers around them. Through his example, he scorned the life of this world, and kept away from anything that was not found in the teachings of the Prophet ﷺ. He was a renowned and knowledgeable religious scholar who shared freely his sharp and witty personality.

He was the strongest of the people in belief, the purest of them in creed and the firmest of them in the truth. He was kind hearted to all people, but especially to the Muslims. When there was a violation against Islam, he used to cry; and when Islam was attacked, he reared up like a lion ready to defend the religion and the people he loved so dearly. If it was the oppression of a woman or child or someone in need, he was often the first to lead the people into action.

Imagine! What the status of Islam would have been if he had not deterred so many renegades? His courage and never ending care made the nation strong and powerful. He was much more than an average person.

This was Abu Bakr ﷺ who became the best of the Muslims after he reverted to Islam, and he remained so until Allâh ﷻ took his soul.

It is impossible to enumerate all of the virtues and noble characters of Abu Bakr ﷺ in a few pages. So, it will have to be sufficient to mention a few in hopes that it will enliven those seeking the truth.

His Name and Lineage

His name is ‘Abdullâh bin Abu Quhafah, ‘Uthman bin ‘Aamir bin ‘Amr bin Ka‘b bin Sa‘d bin Taim bin Murrah bin Ka‘b. His lineage meets with that of Allâh’s Messenger ﷺ at Murrah.

He was nicknamed ‘Ateeq (the one saved from the Fire). The people have various opinions concerning his name. Some say it was because of his good-looking face. Others say it was because of his actions and discourse with people that he had superior manners. Others say it was because of his noble lineage, since he seemed to be one without or with few defects.

It was also said that Allâh’s Messenger ﷺ gave him that nickname.

‘Âishah رضي الله عنها said:

> "By Allâh, while I was in my room, and Allâh's Messenger ﷺ and his Companions were in the yard with the curtain between them and me. Abu Bakr ﷺ came in and Allâh's Messenger ﷺ said, 'Whoever would like to be pleased by looking at one who is saved from the Fire, let him look at Abu Bakr.'"

'Abdullâh was the name that his family gave him, but the name 'Ateeq was most often used. In some narrations it is found that during the days of ignorance he was referred to as Abdul-Ka'bah, but when he became Muslim, he was called 'Abdullâh.

'Abdullâh bin Az-Zubair ﷺ said,

> "Abu Bakr's name was 'Abdullâh. Allâh's Messenger ﷺ said to him: 'You are saved from the Fire.' Hence, he was called 'Ateeq."

His mother was Salma bint Sakhr bin 'Amr bin Ka'b. Her nicknamed was Ummul-Khair (the mother of good), and she was his father's cousin.

His Physical Properties

Abu Bakr ﷺ was fair, slender, slightly bent-backed, and had a slender face with large hollow eyes. His forehead protruded slightly, and he dyed his hair with henna mixed with *Katam*.

His Birth

Abu Bakr was born two years and (some months) after the birth of the Prophet ﷺ in Makkah. He spent his childhood and youth there. He did not leave until he began trading, and then he migrated to Al-Madinah with the Prophet ﷺ. He was one of the wealthy people of Makkah, and he was known for his generosity, good manners and honor. He was naturally well loved among the Makkans. He was from the leaders of the Quraish during the days of ignorance, and he was charged with the blood money and debts.

This was because the Quraish did not have a king to rule them.

Each tribe used to appoint a chief who managed its affairs and tasks. For example:

Banu Hashim was responsible for serving food and drink to the pilgrims. Banu Abdud-Dâr was responsible for the other affairs of looking after the Ka'bah (the House of Allâh ﷻ). No one was permitted to enter unless they received permission by Banu Abdud-Dâr. The banner (in case of fighting) was assigned to them in addition to Dârun-Nadwah (the place where the Quraish used to confer for the important issues).

Abu Bakr ﷺ kept busy in his trade. He was time wise, and didn't waste time following after trivial pursuits. While others were drinking alcohol or indulging in lewd speech and in other sinful pastimes, Abu Bakr ﷺ was known to be a distinct gentleman with class and honor.

Abu Bakr found solace and comfort with a young man like himself who had the same noble characters. Someone, who like himself, forsook the worship of idols, abstained from all alcoholic drinks and didn't waste his youth in insolence. This young man was Muhammad bin 'Abdullâh bin Abdul-Muttalib in whom Abu Bakr found to be the best of friends. Likewise, Muhammad ﷺ found in Abu Bakr what made him favor him with a love and special closeness. The community admired their friendship.

Abu Bakr spent his leisure time in studying the Arab tribes' lineage until he became the most knowledgeable in this branch of knowledge, until he became an authority in this field.

His Reversion to Islam

It is not strange that Abu Bakr was the first to accept Islam, and it is not strange that he was the first to believe in the Messenger of Allâh ﷺ. For there were two factors that made Abu Bakr rush to accept Islam:

- His inclination to good, and

❁ His friendship with Allâh's Messenger ﷺ.

Abu Bakr had a pure nature that inclined people toward good. He naturally evaded what would defame his reputation.

His soul was similar to the fertile soil that promises abundant fruit. The water was nourishment from Islamic wisdom that he chose to adhere to. Islam made his character beautiful: wholesome, truthful, just, and steady. His was a matchless generosity in the way of Allâh ﷻ. In brief, all possible good and noble characters were embodied in his personality.

The second incentive that drove Abu Bakr ﷺ toward the way of Islam was his friendship with Allâh's Messenger ﷺ. This does not mean that he believed out of courteousness to his friend. No, he believed because of their friendship; it was what he had learned and loved in the Prophet ﷺ that drew him near to Islam and Allâh. He saw Islam more clearly, because he saw the Prophet's beautiful character.

His relationship with Allâh's Messenger ﷺ was not a superficial or passing one. They were able to be themselves with one another, and at the same time, brought out the best in one another. He loved the Prophet ﷺ and looked up to him as his mentor. There was a difference of only two years between them, and this helped them to know each other without rivalry or superficiality.

Abu Bakr had time to know and test the Prophet ﷺ too. To his delight, he found him to be sincere and true. He knew by this that he was a Prophet, and he saw no defect in him. He was a walking example of all that he preached about Islam. For this, it was not strange at all that Abu Bakr was the first to believe in Muhammad ﷺ and support him.

When Muhammad ﷺ offered the Message to Abu Bakr inviting him and everyone to abandon their idols, Abu Bakr ﷺ did not hesitate, and he was one of the first ones to accept Islam. Prophet Muhammad ﷺ, his friend was very pleased.

Allâh's Messenger ﷺ said about his reversion to Islam:

> "I never invited any person to Islam without there being some hesitation; Abu Bakr was the first who had no hesitation."[1]

There were many narrations confirming that Abu Bakr ﷺ was the first to believe in the Messenger ﷺ. In another narration it says that he was the first of the free men to believe in him, as Khadijah رضي الله عنها was the first to believe in him from the women. 'Ali bin Abi Tâlib ﷺ from the youth, and Zaid bin Harithah ﷺ from the slaves.

Abu Bakr's reversion to Islam was beneficial to Islam, because he was a well-known dignitary of Makkah who was wealthy and well loved by others. He became a good preacher of Islam because people looked up to him, and were deeply influenced by his character. In fact, many of the Companions reverted to Islam through him. Some of them are: Az-Zubair bin Al-'Awwam, 'Uthman bin 'Affan, Talhah bin 'Ubaidullâh, Sa'd bin Abu Waqqas and Abdur-Rahman bin 'Awf ﷺ.

In this way, Abu Bakr's reversion to Islam brought many more people to Islam. Muslims should be good and kind to one another as a way of drawing more people to Islam. Befriending good people breeds more good people, and shunning bad people helps to repel evil. It is like the parable of a fruitful tree that is rooted firmly in the earth, with its branches reaching high to the sky. It gives fruit at all times throughout the year. Contrary to this, are the ties between the mischief-makers who are like the parable of an evil tree that gives nothing but bad and inedible fruit.

As-Siddiq (the Truthful)

He was named As-Siddiq (the truthful) because of his unhesitating belief in Allâh's Messenger ﷺ. Ibn Ishâq said on the authority of Al-Hasan Al-Basri and Qatâdah:

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[1] *Al-Bidayah wan-Nihayah* 3/87.

> "He was first known by this name on the morning of the *Isrâ'* Journey from Makkah to Jerusalem, and then in the Ascension to heaven. On the authority of 'Âishah رضي الله عنها who said: The polytheists came to Abu Bakr ﷺ and said, 'What is the matter with your friend? He alleges that he went last night to Jerusalem (and returned in the same night!).' He said, 'Has he said so?' They said, 'Yes.' Abu Bakr ﷺ said, 'He has told the truth, and I believe what he brings revelation from the heavens.' So, because of this he was called As-Siddiq."

There are other narrations affirming Gabriel عليه السلام, the angel, and then the Prophet ﷺ gave him this name. On the authority of Abu Hurairah ﷺ who said:

> "When Allâh's Messenger ﷺ was at Dhi Tuwa upon returning from the Night Journey, he said to the angel Gabriel: 'O Gabriel! My people will not believe me.' He said, 'Abu Bakr believes you. He is As-Siddiq.'"

There is another narration confirming that Gabriel عليه السلام gave him this name. On the authority of An-Nazâl bin Saburah who said:

> "We said to 'Ali ﷺ: 'O Caliph of the faithful! Tell us about Abu Bakr ﷺ.' He said: 'This is the man who was given As-Siddiq on the tongue of Gabriel and Muhammad ﷺ. He was the Caliph of Allâh's Messenger ﷺ whom he had chosen for our religion, hence we are satisfied with him for our worldly life.'"

On the authority of Hakeem bin Sa'd ﷺ who said:

> "I heard 'Ali ﷺ swearing that the name of As-Siddiq was given to Abu Bakr by Allâh."

His Father's Reversion to Islam

His father was 'Uthman bin 'Aamir known by Abu Quhafah. He reverted to Islam on the day of the conquest of Makkah, and gave allegiance to Allâh's Messenger ﷺ. He remained alive during the

life of Allâh's Messenger ﷺ, and the period of the caliphate of Abu Bakr ﷺ. He passed away during the caliphate of 'Umar ﷺ.

Let us hear what 'Asma' bint Abu Bakr رضي الله عنهما narrated concerning his reversion to Islam:

> "When Allâh's Messenger ﷺ stood at Dhi-Tuwa, Abu Quhafah said to his youngest daughter: 'O daughter! Accompany me to Abu Qubays,' as he was blind, so the daughter did. He said to her: 'O daughter! What do you see?' She said: 'I see a lot of people assembled.' He said: 'These are the horses.' She said: 'I see a man going back and forth.' He said: 'This is the one who directs them and goes before them.' Then she said: 'By Allâh, they have scattered.' He said: 'By Allâh! The horsemen have proceeded.' She returned with him to the house. On their way, a horseman met him, and he saw the girl wearing a silver necklace, and took it from her."
>
> 'Asma' رضي الله عنها said: "When Allâh's Messenger ﷺ entered Makkah and then into the House of Allâh, Abu Bakr ﷺ came to him leading his father. When Allâh's Messenger ﷺ saw Abu Bakr ﷺ ،he said to him: 'It would be better if you left him in his home until I went to him.' Abu Bakr ﷺ said: 'O Allâh's Messenger! He is more obliged to come to you than you to him are.' Then Abu Bakr ﷺ seated him before Allâh's Messenger ﷺ. Allâh's Messenger ﷺ touched his chest then he said to him: 'Revert to Islam,' and he reverted to Islam."

His Mother's Reversion to Islam

His mother's name was Salma bint Sakhr. She was among the first of the Muslims, and died in a pure state of Islam. 'Âishah رضي الله عنها narrates to us her story as saying:

> "When the Companions of Allâh's Messenger ﷺ whose number was 39, assembled in the house Dârul-Arqam, Abu Bakr ﷺ persisted that Allâh's Messenger ﷺ should appear before the people. Allâh's Messenger ﷺ said:

'Indeed, we are few, Abu Bakr.' He continued in his persistence until Allâh's Messenger ﷺ agreed and the Muslims dispersed in the Mosque (the House of Allâh). Abu Bakr ﷺ stood and started to admonish the people while Allâh's Messenger ﷺ was sitting. So, Abu Bakr ﷺ was the first to invite the people to Allâh ﷻ, and His Messenger ﷺ publicly. The polytheists became angry and attacked the Muslims. Abu Bakr ﷺ was severely hit. The evil and wretched 'Utbah bin Abu Rabi'ah hit him with his sandals until Abu Bakr ﷺ was hurt so severely that it was difficult to distinguish his nose on his face. Banu Taim, Abu Bakr's relatives, came and stopped the polytheists from hitting him further.

They carried Abu Bakr ﷺ to the house, and returned to the Mosque swearing: 'By Allâh, if Abu Bakr dies, we would kill 'Utbah.'

They returned to the house of Abu Bakr ﷺ, and Abu Quhafah spoke to Abu Bakr ﷺ until he answered. When he restored his consciousness, he said: 'What did Allâh's Messenger do?'

They blamed and censured him. Then they left asking Ummul-Khair to feed him and give him drink.

Abu Bakr ﷺ remained asking: 'What did Allâh's Messenger do?' His mother said to him: 'By Allâh! I do not know what your friend did?' He said to her: 'Go to Umm Jameel bint Al-Khattab and ask her about him.' When she came to Umm Jameel, she said to her: 'Indeed, Abu Bakr asks you about Muhammad bin 'Abdullâh.' Umm Jameel said: 'I do not know neither Abu Bakr nor Muhammad bin 'Abdullâh, but if you want me to go to your son, I would come with you.' She said: 'Yes.' So, Umm Jameel went with her and found Abu Bakr on the verge of death. Umm Jameel cried and said: 'Indeed, the people who hurt you are

rebellious ones, and I pray to Allâh the Almighty to avenge for you.' Abu Bakr said: 'What did Allâh's Messenger do?' She said: 'Here is your mother listening.' He said: 'Do not fear of her.' She said: 'He is healthy and sound.' He said: 'Where is he?' She said: 'At the house of Al-Arqam.' He said, 'By Allâh! I will never taste neither food nor drink until I go to him.' They asked him to wait until the people settled. When it became quiet, he went out leaning on his mother and Umm Jameel. When he entered on Allâh's Messenger ﷺ, he kissed him, and Allâh's Messenger ﷺ was greatly moved.

Abu Bakr ﷺ said to him: 'May my father and mother be sacrificed, there is nothing wrong with me except what that arrogant one, referring to 'Utbah, did to my face. This is my mother, dutiful to her parents, and you are a blessed one. So, invite her to Allâh, and pray unto Allâh ﷻ that He may save her from the Fire by you.' Allâh's Messenger ﷺ invited her to Islam, and she accepted Islam.

They stayed with Allâh's Messenger ﷺ for a month, and they were 39 men in total. Hamzah ﷺ also reverted to Islam, on the day when Abu Bakr ﷺ was beaten."

The Trials he suffered from the Polytheists

Abu Bakr ﷺ suffered from the persecution of the polytheists as Allâh's Messenger ﷺ suffered. He underwent bodily and physical abuse. We have already known how the polytheists hit him so severely that it was difficult to distinguish his nose on his face. 'Asma' رضي الله عنها said:

"The polytheists were sitting in the House of Allâh. They mentioned Allâh's Messenger ﷺ and what he said about their gods. While they were in that state, Allâh's Messenger ﷺ entered. So they went to him. He used to tell them the truth plainly whenever they asked him about any thing. They said: 'Do not you say such and such against

our gods?' He said: 'Yes, indeed.'

They started hitting him. The people said to Abu Bakr ﷺ: 'Save your friend.' He came quickly and found the people assembled against Allâh's Messenger ﷺ and he said to them:

'Woe to you, to kill a man because he says: My Lord is Allâh, while he brought you the clear signs from the Lord?'"

His Emigration

When the persecution of the polytheists worsened, Allâh's Messenger ﷺ gave the Muslims permission to emigrate. When Abu Bakr ﷺ asked for permission to leave, Allâh's Messenger ﷺ said to him:

"Do not hasten. It may happen that Allâh ﷻ will chose a companion for you."

Abu Bakr ﷺ expected that the companion would be Allâh's Messenger ﷺ himself, so he bought two mounts for that purpose. 'Âishah رضي الله عنها says:

"Allâh's Messenger ﷺ used to come to the house of my father either early in the morning or in the evening. On the day when Allâh ﷻ permitted him to emigrate, he came to us at midday. When Abu Bakr ﷺ saw him, he said: 'He did not come at this hour except for an important matter.' When he entered, Abu Bakr ﷺ left his place on the bed where Allâh's Messenger ﷺ sat. There was no body in the house except 'Asma' and I. Allâh's Messenger ﷺ said to Abu Bakr ﷺ: 'Remove those that are with you.' He said, 'O Allâh's Messenger! These are my daughters. What is the matter?' Allâh's Messenger ﷺ said: 'Allâh ﷻ has permitted me to emigrate.' Abu Bakr ﷺ said: 'Will I accompany you, O Messenger of Allâh?' He said: 'Yes.' By Allâh, I have never seen anyone weeping out of joy until I saw my father on that day weeping out of joy."

The Emigration

Allâh's Messenger ﷺ and Abu Bakr ﷺ hired 'Abdullâh bin 'Urayqit, who was a polytheist, to guide them on their journey. They gave him two mounts to look after them, until the time came. No one knew of their going out except 'Ali bin Abi Tâlib, Abu Bakr As-Siddiq and the family of Abu Bakr ﷺ.

Allâh's Messenger ﷺ and Abu Bakr ﷺ started their journey. They entered in a cave named Thawr near Makkah. Out of love of Allâh's Messenger ﷺ, Abu Bakr entered the cave first lest there might be a wild animal therein, protecting Allâh's Messenger ﷺ with his very life.

Abu Bakr ﷺ ordered his son 'Abdullâh to listen to what the people would say, and come to him by night to tell them about the discussion of the people concerning this affair. He then ordered 'Aamir bin Fuhairah, his slave, to look after his sheep during the day and bring them at night to the cave for two reasons:

1. To milk them, and drink their milk.
2. To remove the footprints of 'Abdullâh when he brought them the news.

After three nights the people became desperate from searching for them. The guide ('Abdullâh bin 'Urayqit) went to the cave with three mounts.

'Asma' bint Abu Bakr رضي الله عنهما brought them food. Once, when she forgot to bring *Al-'Isâm* (the girdle to keep the food in) she took away her girdle and tore it. She was nicknamed *Dhâtun-Nitâqayn* (the one having two girdles) thereafter.

When the polytheists lost all hope of arresting Allâh's Messenger ﷺ and his Companion, they declared a precious prize of one hundred camels for whoever arrested them. They examined their footprints, and were confused. One of the well-versed people who examined the footprints was Suraqah bin Malik.

Through his help, they ascended the mountain where Allâh's Messenger ﷺ and his Companion were. They passed the cave

door many times without realizing they were inside because Allâh ﷻ had blinded their sight and senses in order to guard Allâh's Messenger ﷺ and his Companion.

At that time Abu Bakr ﷺ said to the Messenger ﷺ:

> "By Allâh, if one of them looked under his feet, he would see us."

The Messenger ﷺ said to him:

> "What do you think about two (persons), Allâh ﷻ is the third of them?"

In another narration of Muhammad bin Sinnan, narrated Anas ﷺ that Abu Bakr ﷺ said:

> "I said to the Prophet ﷺ while I was in the cave, if any of them should look under his feet, he would see us.' He said, 'O Abu Bakr! What do you think of two (persons) when the third one is Allâh?'"

When the people of Al-Madinah heard the Prophet ﷺ was leaving Makkah, they waited for him. Sometimes, it was in the morning time, when the sun was hot. On the day when Allâh's Messenger ﷺ arrived in Al-Madinah, the first one to see him was a Jew who knew the people of Al-Madinah were waiting for him, and he called loudly:

> "O *Ansâr*! The one you were waiting for has arrived."

So, they came out and found Allâh's Messenger ﷺ and his Companion under the shade of a palm. Most of the people of Al-Madinah did not know Allâh's Messenger ﷺ, so they assembled in order to know him. When the shadow moved, Abu Bakr ﷺ stood to make a shade with his garment. Thus, they came to know Allâh's Messenger ﷺ.

Virtues of the Emigrants

There are many *Ayât* and *Ahadith* that mention the virtues of the Emigrants. Among them is Abu Bakr 'Abdullah bin Abu

Quhafah At-Taimi ﷺ. The Statement of Allâh:

> "(And there is also a share in this booty) for the poor emigrants who were expelled from their homes and their property seeking bounties from Allâh and to please Him, and helping Allâh (i.e., helping His religion — Islamic Monotheism) and his Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (59:8)

And also the Statement of Allâh:

> "If you help him (Muhammad ﷺ) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ﷺ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ﷺ): 'Be not sad (or afraid), surely, Allâh is with us.' Then Allâh sent down His *Sakînah* (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise." (9:40)

'Âishah, Abu Sa'id and Ibn 'Abbas ﷺ said:

> "Abu Bakr was with the Prophet ﷺ in the cave (of the mountain called Ath-Thawr at Makkah)." (*Al-Bukhâri*)

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Glad Tidings of Paradise

Allâh's Messenger ﷺ, who does not speak of his own desire, brought the glad tidings of Paradise to Abu Bakr ﷺ on more than one occasion.

> Anas bin Malik ﷺ narrated: "Indeed, the Prophet ﷺ, Abu Bakr, 'Umar and 'Uthman ﷺ climbed the mount of Uhud when the mountain quivered, whereby Allâh's Messenger ﷺ said: "Be firm Uhud. There is a Prophet, a truthful one and two martyrs upon you." (*Al-Bukhâri Hadith* No. 3675)

Undoubtedly, he refers to Abu Bakr ﷺ by his saying: 'A truthful one.' It is granted that the truthful are among the rightful inmates of Paradise per the Qur'ânic text for the Almighty said:

> "And whoso obey Allâh and the Messenger (Muhammad ﷺ) then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq ﷺ) the martyrs and the righteous. And how excellent these companions are!" (4:69)

Abu Hurairah ﷺ narrated that Allâh's Messenger ﷺ said:

> "Whoever gives two kinds (of things or property) in charity for Allâh's cause, will be called from the gates of Paradise and will be addressed: 'O slave of Allâh! Here is prosperity.' Whoever was amongst the people who used to offer their *Salât* (prayers), will be called from the gate of the *Salât*; and whoever was amongst the people who used to participate in *Jihâd*, will be called from the gate of *Jihâd*; and whoever was amongst

those who used to observe fasts, will be called from the gate of *Al-Raiyan*; whoever was amongst those who used to give *As-Sadaqah* (charity), will be called from the gate of *As-Sadaqah*." Abu Bakr ﷺ said, "Let my parents be sacrificed for you, O Allâh's Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet ﷺ replied, "Yes, and I hope you will be one of them."

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On the Day of the Death of Allâh's Messenger ﷺ

The Muslims felt extreme sorrow on the day when Allâh's Messenger ﷺ died. 'Umar bin Al-Khattab ﷺ was the most affected, and he drew his sword and said:

> "If I hear anyone say Allâh's Messenger ﷺ has died, I will want to cut off his neck."

The people sent a messenger to Abu Bakr ﷺ. When the man saw Abu Bakr ﷺ, he wept. Abu Bakr ﷺ said:

> "What is the matter with you? Has the Prophet ﷺ died?"

The man said:

> "This is 'Umar bin Al-Khattab ﷺ saying, 'I will never hear anyone saying Allâh's Messenger ﷺ has died, without wanting to cut off his neck.'"

Abu Bakr ﷺ entered the house where the Prophet ﷺ lay covered. He kissed him, and came out to the people reciting the following Verse:

> "Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give a reward to those who are grateful." (3:144)

And the Verse:

> "Verily you (O Muhammad ﷺ) will die, and verily they (too) will die. (39:30)

He then said:

> "Whoever worshipped Muhammad (ﷺ), know that Muhammad (ﷺ) has died. And whoever worships Allâh, knows Allâh is Ever-Living, and never dies."

'Umar ﷺ said:

> "By Allâh! It seems as if I never recited these Verses until now."

His Caliphate

Allâh's Messenger ﷺ had not appointed any of his Companions to be the caliph. But in his last days, he said as described in a narration:

> "Order Abu Bakr to lead the people in the prayer." 'Âishah رضي الله عنها said: "Indeed, Abu Bakr is a tender hearted man, and cries often." Allâh's Messenger ﷺ said: "Order Abu Bakr to lead the people in the prayer." She said: "Indeed, Abu Bakr is a tender hearted man, and when he stands in your place, the people can not hear him." He ﷺ further said: "Order Abu Bakr to lead the people in the prayer. You are like the women in the story of Yusuf."

Thus, the messenger (the one sent to convey the order of Allâh's Messenger ﷺ to lead the people in the prayer) came to Abu Bakr ﷺ and informed him of the matter. Thus it was Abu Bakr ﷺ who led the people in prayer during the lifetime of the Prophet ﷺ.

Some scholars inferred then from that moment and incident that Allâh's Messenger ﷺ recommended Abu Bakr ﷺ to be the caliph, since leading the people in prayer is the foremost duty of a caliph.

After the death of the Prophet ﷺ, *Al-Ansâr* (the Supporters — the people of Al-Madinah) assembled under the shed of Banu Sâ'idah and said:

> "The caliphate is to be assigned to Sa'd bin 'Ubadah."

When *Al-Muhajirun* (the Emigrants — of Makkah who emigrated to Al-Madinah) heard of the assembly to choose the caliph, they also went there. One of the Supporters delivered a speech. 'Umar bin Al-Khattab ﷺ wanted to deliver a speech, but

Abu Bakr ﷺ motioned to him to keep silent, so he did.

Abu Bakr ﷺ stood to deliver the speech. He did not leave out anything about the Supporters' virtues. He said:

> "You have come to know that Allâh's Messenger had said, 'Had the people took a specific valley, and the Supporters took a different one, I would have taken the Supporters' valley. What I have mentioned about you are your excellent virtues. But the Arabs do not know this affair to anyone except Quraish because they are the best of the Arabs in nobility. I have chosen these two men for you to pay allegiance to. So, pay allegiance to them."

He held the hand of 'Umar bin Al-Khattab and Abu 'Ubaidah bin Al-Jarrah رضي الله عنهما.

When Abu Bakr ﷺ ended his word, the Supporters suggested two *Amirs,* one of the Supporters, and the other of Emigrants.

'Umar ﷺ said: "Do you not know that Allâh's Messenger ﷺ had ordered Abu Bakr to lead the people in prayer?" They said: "Yes, indeed." He said: "Who would feel satisfied to give preference to anyone other than whom Allâh's Messenger ﷺ gave preference?" They said: "None."

Abu Bakr ﷺ stood and he said to 'Umar ﷺ: "Stretch out your hand that we may pay allegiance to you." But 'Umar ﷺ refused, and took the hand of Abu Bakr ﷺ to pay allegiance to him. Usayd bin Hudayr and Bashir bin Sa'd رضي الله عنهما preceded to pay allegiance to Abu Bakr ﷺ and the other people also who were attending. Thus all the Emigrants and Supporters paid allegiance to Abu Bakr ﷺ.

The next day, the people were gathered for prayer. When Abu Bakr ﷺ mounted the pulpit, everyone paid allegiance to him.

His Address after Paying Him Allegiance

When Abu Bakr ﷺ was chosen to be the caliph, he mounted the

pulpit to deliver the sermon, and while doing so, he showed all the noble characters. He was revered as a valued Companion. In modesty he showed reverence and fear of Allâh.

After praising Allâh ﷻ, he said:

> "O people! I have been chosen to be the caliph, yet I am not the best one of you. Therefore, if I judge justly, support me; otherwise you must resist me. Truthfulness is a trust, and telling lies is disloyalty. The weak among you is strong with me until I take his right from him, while the strong among you is weak with me till I get back the right from him; Allâh willing. Do not abandon *Al-Jihâd* (fighting for the cause of Allâh). No people abandon *Jihâd* without Allâh ﷻ disgracing them. Obey me as long as I obey Allâh, and His Messenger ﷺ. If I disobey them, I have no right to be obeyed."

Then he ordered them to stand for the prayer saying:

> "Stand for the prayer, may Allâh ﷻ shower His Mercy upon you."

Abu Bakr ﷺ was extremely fearful of the great responsibility he shouldered as the caliph.

Qays bin Abu Hazim ﷺ said: While I was sitting with Abu Bakr ﷺ (the caliph of Allâh's Messenger ﷺ), a month after the death of the Prophet ﷺ. The prayer was announced and the people were to assemble. It was the first time that announcement was proclaimed. Abu Bakr ﷺ mounted the pulpit, and praised Allâh ﷻ. Then he said:

> "O people! I wish someone other than I had taken this responsibility. Had you asked me to rule as your Prophet ﷺ had ruled, it would be beyond my power, because he ﷺ was infallible, and more importantly, he was inspired by revelation."

Fighting against the Apostates

After the death of the Prophet ﷺ, many of the Arab tribes apostatized in many places except the north of Al-Madinah where the tribes saw the army led by Usamah ﷺ. They came to know that if the Muslims had not been so strong, they would have not marched such a distance against such a tremendous army as Usamah ﷺ did. To Abu Bakr ﷺ there was something more important than mere logic. It was the decision of the Prophet ﷺ, and for that, it had to be honored despite any odds or circumstance. His instructions were:

> "Send forth Usamah's army. I swear to Allâh that if wolves attack me, I will not hesitate to send the army. For I will not change the decision made by Allâh's Messenger ﷺ."

The apostates divided among themselves into two divisions:

* The first division apostatized entirely out of fear and followed the pseudo prophets such as Musailimah, Tulayhah...etc.
* The other division did not abandon Islam and they remained believing that: "None has the right to be worshipped except Allâh, and that Muhammad is His slave and Messenger." However, they refused to pay *Az-Zakâh* (the poor due). This division was a matter of dispute. They sent deputies to negotiate the matter with the caliph (Abu Bakr ﷺ).

'Umar bin Al-Khattab ﷺ was one of those Companions called to discuss the dispute. Abu Bakr ﷺ resisted with all his power, standing firm as a mountain. Fearing nothing, it was at that moment he gave his famous speech:

> "By Allâh, if they prevented me a rein of a beast they used to give to Allâh's Messenger, I would fight until they turn it over."

'Umar ﷺ said to him:

> "How do you fight them while Allâh's Messenger ﷺ has said: 'I have been ordered (by Allâh) to fight those who

fight, until they say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). And whoever said it, will save his life and property from me, by not trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allâh.'"

Abu Bakr ﷺ said:

"By Allâh! I will fight against those who differentiate between the *Salât* (prayer) and the *Zakât* (poor due), as *Zakât* is the compulsory right to be taken from the property (according to Allâh's Orders). By Allâh! If they refuse to pay me even one bridle which they used to pay at the time of Allâh's Messenger ﷺ, I will fight against them for withholding it."

The Companions were of the opinion that Abu Bakr ﷺ should deal with the apostates leniently. 'Umar ﷺ was one of them. He said to him:

"O Caliph of Allâh's Messenger ﷺ! Be lenient and kind to the people."

Abu Bakr ﷺ became angry, and said to him:

"I had hoped for your support, but you have abandoned me. Would it be right to be ruthless in the days of ignorance and weak in Islam? Revelation has stopped, and now the religion is perfected. Is it to diminish while I am still alive? Had not Allâh's Messenger ﷺ said: 'الا بحقها' Except what is mandatory.' Being such, we will perform the prayers, and pay the poor their due. By Allâh, had all the people forsaken me, I would have fought against them by myself."

The deputies of the renegades noticed the few numbers of Muslim soldiers in Al-Madinah after the marching out of Usamah's army. This urged them to attack. Abu Bakr ﷺ was on his alert, so he sent some of the Companions to the neighboring tribes who might attack Al-Madinah, and those tribes were

defeated.

Abu Bakr ﷺ marched out on the head of the army comprised of the Emigrants and the Supporters until he reached Naq' (a place near Najd). The dwellers of the desert fled with their progenies. The people asked Abu Bakr ﷺ to return to Al-Madinah and to appoint a new commander to the army. He nominated Khalid bin Al-Waleed ﷺ and said to him:

> "When the people revert to Islam and pay the poor due, if any of you want to return, then return."

Abu Bakr ﷺ returned to Al-Madinah at the time when the army of Usamah ﷺ had gained a victory. After the army of Usamah ﷺ took their rest, Abu Bakr ﷺ mobilized eleven brigades under the command of Khalid bin Al-Waleed, 'Ikrimah bin Abu Jahl, 'Amr bin Al-'Aas, Suwayd bin Muqrin, Al-'Âla' bin Al-Hadrami and others.

The Battle of Buzakhah

The Battle of Buzakhah was one of the famous battles against the apostates. Abu Bakr ﷺ directed Khalid bin Al-Waleed ﷺ to fight against another pseudo-prophet called Tulayhah bin Khuwailid Al-Asadi.

Abu Bakr ﷺ had ordered 'Adiy bin Hatim to Tay' (before ordering Khalid bin Al-Waleed ﷺ). He ordered 'Adiy to start with Tay', and then proceed on to Buzakhah and then Al-Butah. He was told that even if he was given victory, he was not to leave until Abu Bakr ﷺ permitted him to do so.

As for their strategy, Abu Bakr ﷺ said that they were to march out with the army to meet the opposing army led by Khalid bin Al-Waleed ﷺ as a means to terrify them.

Al-Yamâmah Battle

Al-Yamâmah was the homeland of Banu Hanifah in the middle of the Arabian Peninsula to the north of Najran. It was a region

dense with plants and palm trees, and it was the place where Khalid bin Al-Waleed ﷺ fought against Musailimah, a notorious liar. Musailimah was among the deputies of Banu Hanifah who had come to Allâh's Messenger ﷺ (in the year of the deputies). When he returned, he pretended to be a partner with the Messenger ﷺ, and led his people into innovations sending them astray from Islam.

After the Prophet's death, Abu Bakr ﷺ sent 'Ikrimah bin Abu Jahl ﷺ, and then he sent Shurahbil bin Hasanah ﷺ to fight against Musailimah, but 'Ikrimah ﷺ was defeated. Abu Bakr ﷺ directed Shurahbil to the people of Oman, and ordered him to stay until Khalid ﷺ joined him to fight Musailimah together.

When the Muslim army met with the army of Musailimah, Zaid bin Al-Khattab ﷺ was on the right wing of Khalid ﷺ and Abu Hudhayfah bin 'Utbah ﷺ was on the left. The Supporters' banner was assigned to Thabit bin Qays bin Shammas ﷺ and the Emigrants' banner was assigned to Sâlim ﷺ (the freed slave of Abu Hudhayfah). The followers of Musailimah were about ten thousand who fought fiercely.

The Muslims fought until they were almost defeated. Some of the Muslims felt the imminent danger of losing due to the largeness of the opposing army, so they began to urge one another to remain firm in their fighting.

Thabit bin Qays ﷺ said:

> "O Allâh! I denounce what they (meaning the people of Al-Yamâmah) do, and ask Your Pardon of what they do (meaning the Muslims)."

He then attacked the enemy until he killed him.

Zaid bin Al-Khattab ﷺ said:

> "By Allâh, I will never speak again until we defeat them."

The ensuing battle became more fierce and Sâlim, Abu

Hudhayfah and Zaid bin Al-Khattab رضي الله عنهما were killed.

Khalid bin Al-Waleed ﷺ realized that there would be no decisive victory unless they killed Musailimah. So, he attacked and challenged for a dual crying the motto of the day: "O Muhammadah!" Everyone who appeared for this dual was killed. Seeing this, Musailimah and those who were with him, took refuge in the garden. Al-Bara' bin Malik ﷺ said:

"O assembly of the Muslims! Cast me in the garden."

The Muslims hesitated out of fear for him, but they followed his order, and he was cast into the garden until he fought a fierce fight. Musailimah was finally killed. Wahshi (the freed slave of Jubair, who had killed Hamzah ﷺ — the Prophet's uncle on the day of Uhud) had killed Musailimah. All of the followers of Musailimah were killed because the Muslim army remained steadfast. Allâh had helped them defeat the enemy.

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The Compilation of the Noble Qur'ân in One *Mushaf*

As a result of the wars waged by the apostates who would not leave the new Muslim community alone, many prominent Companions of the Prophet ﷺ were killed. Among these were several faithful who had memorized the Noble Qur'ân. 'Umar ﷺ feared that the text of the Qur'ân would be lost if such deaths continued, and he asked Abu Bakr ﷺ to order for the collection of the Noble Qur'ân to be done at once. Abu Bakr ﷺ did not like to do something that the Prophet ﷺ had not done himself, but he knew 'Umar ﷺ was right, otherwise the Qur'ân could be lost over time. Abu Bakr ﷺ accepted 'Umar's justifications and ordered Zaid bin Thabit ﷺ to collect the text of the Qur'ân.

Narrated Zaid bin Thabit ﷺ (the scribe of the Noble Qur'ân):

> "Abu Bakr As-Siddiq ﷺ sent for me when the people of Yamâmah had been killed (i.e., a number of the Prophet's Companions who fought against Musailimah). I went to him and found 'Umar bin Al-Khattab sitting with him. Abu Bakr ﷺ then said (to me), "Umar has come to me and said: 'Casualties were heavy among the *Qurrâ'* of the Qur'ân (i.e., those who knew the Qur'ân by heart) on the day of the battle of Yamâmah, and I am afraid that more heavy casualties may take place among the *Qurrâ'* on other battlefields where a large part of the Qur'ân may be lost. Therefore, I suggest to you (Abu Bakr) to order that the Qur'ân be collected.' I said to 'Umar: 'How can you do something which Allâh's Messenger ﷺ did not do?' 'Umar said: 'By Allâh, this is a good thing to be done.' 'Umar ﷺ kept on urging me to accept his proposal until Allâh opened my chest for it and I began to realize the good in the idea which 'Umar had realized." Then Abu Bakr (ﷺ) said (to me), "You are a wise young man, and we do not have any suspicion about you. You used to write the Divine Revelation for Allâh's Messenger ﷺ, so you should search for

the fragmentary scripts of the Qur'ân and collect it in one book." By Allâh! If they had ordered me to shift one of the mountains, it would not have been heavier for me than this request. Then I said to Abu Bakr, "How will you do something which Allâh's Messenger ﷺ did not do?" Abu Bakr ﷺ replied, "By Allâh, it is a good thing to be done." Abu Bakr ﷺ kept on urging me to accept his idea until Allâh opened my chest for what He had opened the chests of Abu Bakr and 'Umar رضي الله عنهما. So, I started looking for the Qur'ân and collecting it from (what it was written on) palm leaf stalks, thin white stones and also from the men who knew it by heart, until I had finally retrieved the last Verse of *Sûrat At-Taubah* (Repentance) with Abi Khuzaimah Al-Ansâri, and that particular Verse I had only found with him. The Verse is:

"Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty..." [till the end of *Surat Barâ'ah* (*At-Taubah*)] (9:128,129)

The completed manuscript of the Qur'ân remained with Abu Bakr ﷺ until he died, and then it went with 'Umar until the end of his life, and then it went with Hafsah, the daughter of 'Umar ﷺ." (Al-Bukhâri, Hadith No. 4986)

It is narrated on the authority of 'Ali ﷺ:

"The best in reward as regards the (compilation of the) *Mushaf* is Abu Bakr ﷺ. He was the first one to record the Noble Qur'ân."

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His Status

No doubt, Abu Bakr ﷺ had a special status amongst the Companions of the Messenger ﷺ. There are numerous *Ahadith* substantiating the fact that he was the most beloved of Allâh's Messenger ﷺ, and he was his friend before and during the propagation of Islam. Allâh's Messenger ﷺ never forgot that he was the first to embrace Islam. The Companions knew his status with Allâh's Messenger ﷺ and knew of his spending for the religion. It was for this that they revered him and kept his status on their tongues and in their hearts. He was always remembered and spoken about with the most esteem and reverence.

He loved him for two reasons. The first was due to his characteristics such as generosity, nobleness, truthfulness, chastity and precedence in Islam, and the second was for his extreme love of Allâh's Messenger ﷺ.

'Amr bin Al-'Aas ﷺ said:

> "The Prophet ﷺ sent me as a commander of the army named Dhatus-Salasil. I said to him: 'Who is the most loved by you?' He said: 'Âishah.' I said: 'Of men.' He said: 'Her father.' Then I said: 'Then who?' He said: "'Umar bin Al-Khattab.' Then the Prophet ﷺ mentioned some other men."

Allâh's Messenger ﷺ, in many *Ahadith* clarifies to the Companions the cause for his exceptional love of Abu Bakr ﷺ. Listen to him saying:

> "Indeed, Allâh sent me to you. You said: 'You are telling a lie,' while Abu Bakr (believed in me and) said to the people, 'He has said the truth,' and consoled me." Then he said twice: "Won't you then give up harming my Companion?" After that no one harmed Abu Bakr.[1]

The gratitude can be sensed in the words of Allâh's Messenger ﷺ

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[1] *Al-Bukhari* 2661.

about Abu Bakr ﷺ, when he said:

> "Abu Bakr favors me with his property and company. If I were to take a *Khalil* from mankind, I would certainly take Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the Mosque except that of Abu Bakr."[1]

On the authority of 'Abdullâh bin Shaqiq ﷺ who told that he said to 'Âishah رضي الله عنها:

> "Who among the Companions of Allâh's Messenger ﷺ was most loved by him?" She said, "Abu Bakr." I said, "Then who?" She said, "'Umar." I said, "Then who?" She said, "Abu 'Ubaidah." I said, "Then who?" She kept silent.[2]

The merit of Abu Bakr ﷺ was the highest as next to those of the Prophet ﷺ (in excellence).

> "Narrated Ibn 'Umar رضي الله عنهما We used to compare the people as to who was better during the lifetime of Allâh's Messenger ﷺ.We used to regard Abu Bakr as the best, then 'Umar, and then 'Uthmân ﷺ."

It is well known that the Prophet ﷺ loved and hated only for the sake of Allâh ﷻ. So, be informed that the status of Abu Bakr ﷺ was high with Allâh ﷻ since it was high with the Prophet ﷺ. Allâh's Messenger said:

> "Indeed, the lower ranked people would see the high ranked ones as you see the shining star in the horizon. And indeed, Abu Bakr and 'Umar are among the latter."

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[1] *Al-Bukhari* 3654.

[2] *Sunan At-Tirmidhi* 3657.

Confidence

Out of the perfect and close acquaintance of Allâh's Messenger ﷺ, we see that Abu Bakr's character was his sincerity, truthfulness and justice. He was trusted for both secular and religious affairs, and he ordered that Abu Bakr ﷺ should lead the people in the prayer during his last illness. The people unanimously took this to mean that Abu Bakr ﷺ would be the caliph, since leading the people in prayer is the responsibility of the caliph. What confirms this, is the saying of the Prophet ﷺ:

> "I do not know how long I will live among you, so follow the guidance of the two who would succeed me," and he pointed to Abu Bakr and 'Umar رضي الله عنهما.[1]

Does Allâh's Messenger ﷺ order the people to follow the guidance of any body except him who is worthy of confidence?

On the authority of 'Âishah رضي الله عنها who told that Allâh's Messenger ﷺ said:

> "It would not behoove me that another man would lead a group of people in a prayer, while Abu Bakr was among them."[2]

Ibn 'Abbâs رضي الله عنهما narrated that the Prophet ﷺ said:

> "If I were to take a *Khalil*, I would have taken Abu Bakr, but he is my brother and my Companion (in Islam)." (*Al-Bukhâri*)

And Ayyub ﷺ narrated that the Prophet ﷺ said:

> "If I were to take a *Khalil*, I would have taken him (i.e., Abu Bakr) as a *Khalil*, but the Islamic brotherhood is better." (*Al-Bukhâri*)

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[1] *At-Tirmidhi* 3664.

[2] *At-Tirmidhi* 3673.

There is another narration that confirms this confidence. Jubair bin Mut'im ﷺ narrated:

> A woman came to Allâh's Messenger ﷺ and spoke to him. He ordered her a command, and she said: "What should I do O Messenger of Allâh, if I came and found you not?" (as if she wanted to say: "If I found you dead?") He said: "If you do not find me, go to Abu Bakr."[1]

This confidence of Allâh's Messenger ﷺ was transfused in the heart of the Muslims, hence the exceptional public account of paying him allegiance that lent to the support, and resolutions that affected greatly the march of the Islamic nation.

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[1] *Al-Bukhari Hadith* No. 3659.

2

‘Umar bin Al-Khattab رضي الله عنه

Who was Given the Glad Tidings of Paradise

'Umar bin Al-Khattab ﷺ

His name was 'Umar bin Al-Khattab bin Nufail bin Abdul-Uzza Al-Quraishi Al-Adawi. His nickname was Abu Hafs. He was related to the Prophet ﷺ through his eighth ancestor.

His mother was Hantamah bint Hashim bin Al-Mughirah bin 'Abdullâh bin 'Umar bin Makhzum, and she was the cousin of Abu Jahl.

His Birth and Upbringing

He was born three years after the year of the Elephant, and he was one of the noble Quraish. He was the Quraish's ambassador. Whenever fighting occurred between the Quraish and other tribes, they used to deputize 'Umar as their envoy. They also used to deputize him in the gatherings of boasting that were held during the days of ignorance.

When 'Umar attained puberty, his father taught him to care for camels. This was considered a decent but toilsome profession. Al-Khattab trained his son to bear the difficulties and hardships that came with the job. Whenever 'Umar got tired and wanted to rest, his father used to push him to endure more hardship, and thus, taught him to be strong. The place where 'Umar pastured his animals was called Daghnân.

After he was nominated as caliph, he once passed by the pasture, and said:

> "Allâh is the Most High. How strange is the vicissitude of fate! I used to pasture my camels here, in this grazing land wearing a woolen shirt. If I got tired, my father used to beat me. Now, I am the ruler, and no one is above me except Allâh ﷻ."

In his youth, he practiced the professions the noble Arabs practiced. He practiced genealogy, wrestling, oration and

horsemanship. He eventually became a skillful senior genealogist and an unsurpassable wrestler. He wrestled in the wrestling field of 'Ukaz.

During that time, he also learned to read and write, and was one of the seventeen people of the Quraish who were able to read and write.

His Features

'Umar was fair in complexion, bald, thick-bearded, and he was tall. When he walked, people said he appeared to be riding. His beard hair was long and gray at the ends.

His Reversion to Islam

One day, 'Umar took his sword and went out. When a man of Banu Zuhrah met him and asked him:

"Where are you going 'Umar?"

He said:

"I am going to kill Muhammad."

The man said:

"How do you feel secure from Banu Hashim and Banu Zuhrah if you kill him?"

'Umar said to the man:

"I see you have deserted your religion and embraced that of him."

The man said:

"May I tell you a strange matter 'Umar! Your sister and her husband have reverted to Islam and abandoned the religion you believe in."

'Umar went directly to his sister's house where he found a man of the Emigrants there. His name was Khabbab. When Khabbab ﷺ heard 'Umar's voice, he hid in the house.

'Umar entered and met his sister and her husband, and said:

"What did I hear in this house?"

They were reading the *Sûrah Tâ-Hâ* (the chapter no. 20 of the Noble Qur'ân). They said:

"Nothing, we were just talking."

He said:

"I fear that you have abandoned your religion."

His sister's husband said to him:

"Would you not notice the truth if a religion was other than yours?"

'Umar attacked him severely, his sister came and pushed him from her husband. 'Umar hit her so severely that her face bled.

She said angrily:

"Would you not see if the truth was in another religion than yours? I testify that none has the right to be worshipped except Allâh, and I testify that Muhammad is His Messenger and slave."

'Umar said:

"Give me what you have, so that I might read it."

'Umar was literate. His sister said:

"You are impure, and should not touch it, until you are a believer. Only those who are purified touch the Qur'ân. Go and make *Ghusl* or *Wudu'*."

So, he went and made *Wudu'*, and then began to read until he came to:

"Verily, I am your Allâh! *Lâ ilâha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salât* (*Iqâmat-as-Salât*) for My remembrance."

(20:14)[1]

Upon this 'Umar realized the truth. He persisted in proclaiming the truth although the Muslims were weak in those days.

Ibn 'Umar رضي الله عنهما said: When 'Umar ﷺ reverted to Islam (and wanted to propagate the news) he asked, "Who is the best in propagating the news of the people?" People said:

"Jameel bin Ma'mar Al-Jumahi."

Ibn 'Umar رضي الله عنهما said:

> "So my father went out and I followed him. I was old enough then to understand what was being said. 'Umar met Jameel and said to him: 'You must have known that I embraced Islam?'"

Jameel did not delay. He took his cloak and went out. 'Umar ﷺ and I followed him while Jameel stood at the Al-Ka'bah door and cried:

> "O people of Quraish! 'Umar has apostatized (left the religion of his forefathers)."

'Umar ﷺ said to him:

"You have told a lie, but I did embrace Islam."

Some of the Quraish attacked 'Umar ﷺ, and they fought with

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[1] This story of the conversion of 'Umar has not been deemed as a sound *Hadith*. It was collected by Al-Bayhaqi in *Ad-Dalâil* (3/219) and Ibn Sa'd in *At-Tabaqât* (3/267) and Al-Hâkim in *Al-Mustadrak* (4/95) by way of Ishaq bin Yusuf Al-Azraq, he said: "Al-Qasim bin 'Uthman related to us on the authority of Anas bin Malik." These *Isnâd* are weak. Its weakness is due to Al-Qasim bin 'Uthman Al-Basri. Ad-Dâraqutni says in his *Sunan*: "This *Hadith* is weak." Al-Hafiz says in *Al-Lisân* (4/542) that Imam Al-Bukhâri said: "He has *Ahadith* that have not been unanimously supported." Adh-Dhahabi says in *Mizân Al-I'tidâl* (3/375) in his biography: "He narrated to Ishaq Al-Azraq a narration, and the story of the conversion of Umar is also considered extremely weak."

each other until he fell.

Al-Farooq

Allâh's Messenger ﷺ gave specific titles to some Companions to express some of their characters. Such as *Asadullâh* (Allâh's lion) to Hamzah ﷺ, *Saifullah* (Allâh's sword) to Khalid bin Waleed ﷺ, and *Al-Farooq* (the one distinguishing between right and wrong) to 'Umar ﷺ.

'Umar ﷺ narrates the story of his naming Al-Farooq as saying:

> "Hamzah had embraced Islam three days before my conversion. Then, Allâh ﷻ laid open my heart to Islam. Having uttered the Testimony of Faith, I said to Allâh's Messenger ﷺ: "Are we not in the truth whether we live or die?" Allâh's Messenger ﷺ said: "Yes indeed, you are in the truth whether you live or die." 'Umar ﷺ said: "Why do we hide then? By Him, who has sent you with the truth, we must go out. So, we went out in two lines. Hamzah led one and I led the other till we entered the mosque."

'Umar ﷺ further said:

> "Quraish looked at me and at Hamzah, a cloud of gloom was on their faces. Allâh's Messenger ﷺ named me Al-Farooq since then."

His Emigration

When the persecution by the disbelievers became worse, and the means of torturing the Muslims became unbearable after the death of Abu Tâlib, the paternal uncle of the Prophet ﷺ permitted the Muslims to migrate. They migrated leaving their property behind in Makkah, and they hoped for the eternal bliss in the Hereafter.

Out of fear of the polytheists, they used to migrate secretly. 'Umar ﷺ was the only one who did not fear the blame of anyone, and emigrated publicly.

'Ali bin Abi Tâlib ﷺ said:

> "I never came to know a person who emigrated publicly except 'Umar bin Al-Khattab. When he intended to emigrate, he drew his sword, took his bow on his shoulder and took some arrows in his hand. He headed to Al-Ka'bah where he performed *Tawaf,* while the dignitaries of Quraish were present. Then he came to Al-Maqam Ibrahim, prayed two *Rak'at* in full humbleness, and said:
>
> 'These faces will be disgraced. Whoever wants his mother to be bereaved of him, let him follow me behind that mountain.'"

'Ali ﷺ further said:

> "Everyone but the weak followed him, and he taught them what would benefit them, and they headed for Al-Madinah."

The Concurrence of the Noble Qur'ân

The Noble Qur'ân was revealed concurring with the innermost thoughts of 'Umar ﷺ more than a time:

Anas ﷺ narrated that 'Umar ﷺ said:

> "Allâh granted my invocations regarding three subjects: Maqam Ibrahim, the veiling of the Muslim women, and regarding the captives of Badr Battle."

On the day of Badr, Allâh the Almighty gave the Muslims victory over the disbelievers, and it was narrated that seventy men of the polytheists were killed, and another seventy were taken as captives. The Prophet ﷺ consulted Abu Bakr, 'Umar and 'Ali ﷺ.

Abu Bakr ﷺ said:

> "Those are our cousins, brothers and kinsmen. I suggest you take ransom of them to strengthen us. Additionally, Allâh the Almighty might guide them and they may join to support us."

The Prophet ﷺ said:

"What do you see? O son of Al-Khattab!"

'Umar ﷺ said:

"By Allâh, I see the opposite of what Abu Bakr has said. I appeal to you to give me so-and-so (a relative of 'Umar) to strike his neck, to give 'Aqeel ('Ali's brother) to 'Ali to strike his neck, and to give so-and-so (Hamzah's brother) to Hamzah to strike his neck. Allâh ﷻ knows that we have been shown no mercy from the polytheists. And those whom I have already mentioned are their dignitaries and nobles."

Allâh's Messenger ﷺ inclined to Abu Bakr's opinion, and took the ransom from the captives. Allâh the Almighty revealed the following Verse confirming the opinion of 'Umar ﷺ:

"It is not for a Prophet that he should have prisoners of war (and free them by ransom) until he has made a great victory in the land. You desire the good of this world (i.e., the money from ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise." (8:67)[1]

'Umar bin Al-Khattab ﷺ said:

"O Allâh's Messenger! Would that you took the *Maqâm* (place) of Ibrahim (Abraham) as a place of *Salât* (prayer)."

Allâh the Almighty revealed the following Verse:

"...And take you (people) the *Maqâm* (place) of Ibrahim (Abraham) (or the stone on which Ibrahim ﷺ stood while he was building the Ka'bah) as a place of prayer (for some of your prayers, e.g., two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah)..." (2:125)

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[1] *Tafsir Ibn Kathir.*

'Umar bin Al-Khattab ﷺ said:

> "I also said: 'O Allâh's Messenger! Good and bad people visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So, the Divine Verse of *Al-Hijâb* (i.e., veiling of the women) was revealed."[1]

It was narrated that the Noble Qur'ân concurred with the opinion of 'Umar ﷺ in 21 situations. This is a clear evidence of the happy outcome Allâh ﷻ granted 'Umar ﷺ. Allâh's Messenger ﷺ said:

> "Indeed Allâh has written the truth on 'Umar's tongue and heart."

Ibn 'Umar رضي الله عنهما said:

> "There is no affair that befell the people about which they spoke and 'Umar spoke except that the Qur'ân was revealed concurring with what 'Umar ﷺ said."[2]

His Appointment as Caliph

When Abu Bakr ﷺ sensed that his death was approaching him, he consulted the Companions concerning a successor who would follow him. He knew all of the Companions and knew who was most suitable. He knew 'Umar ﷺ was strong in truth, and he knew him to be awe-inspiring, so he suggested him as caliph, but it was not for him to decide the matter. Thus he summoned a number of the Companions to consult them. He said to them:

> "I am dying, so we must choose a caliph who will be suitable."

The Companions said to him:

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[1] *Ar-Riyad An-Nadirah* 2/289.

[2] *At-Tirmidhi* 3682.

"The decision is yours."

Abu Bakr ﷺ started to consult the Companions about 'Umar ﷺ.

Abdur-Rahman bin 'Awf ﷺ said:

"He is better than you think of him."

'Uthman ﷺ said:

"My knowledge is that what he conceals is better than what he reveals, and there is no one among us who is better than him."

'Ali ﷺ said:

""Umar is as you have said him to be."

Usayd bin Hudayr ﷺ said:

"May Allâh ﷻ guide him to good after you, for what he conceals is better than what he reveals. None is liable to be stronger than him in this concern."

One of them said to Abu Bakr ﷺ:

"What would you say to your Lord if He asked you: How could you appoint him if you knew him to be harsh?"

Abu Bakr ﷺ said to him:

"I will say: O Allâh ﷻ, I have appointed the best among them."

Then he ordered 'Uthman ﷺ to write down the decree of appointing 'Umar ﷺ as caliph.

The Strong, the Trustworthy

The first supplication 'Umar ﷺ made upon his appointment was for help and support from Allâh:

"O Allâh! I am harsh, so make me lenient. I am weak, so strengthen me. And I am a miser, so make me generous."

Because he knew how important the public money is for the

ruler to handle, he said:

> "O Allâh! I have been like the orphan's guardian. If I will be wealthy enough, I would not take a salary. And if it will be otherwise, I would take only what suffices me."

Once when 'Umar ﷺ got sick, honey was prescribed for him as a medication, and there was a jar full of honey in the public treasury. 'Umar ﷺ mounted the pulpit and said:

> "If you permit me to take it, I will. Otherwise it is unlawful for me." (They permitted him.)

'Umar ﷺ was so keen on guarding the public money that he used to tire himself in keeping accurate record of it.

Abu Bakr Al-Isa ﷺ narrated that he entered on 'Umar ﷺ at the time of collecting *Az-Zakâh* on an extremely hot day, he found 'Uthman ﷺ sitting there in the shade. 'Ali ﷺ and 'Umar ﷺ were standing in the sun to record the colors and ages of *Az-Zakâh* camels, when 'Ali ﷺ said to 'Uthman ﷺ:

> "Have you not heard the saying of the daughter of Shu'aib to her father:
>
> 'And said one of them (the two women): O my father! Hire him! Verily, the best of men for you to hire is the strong and trustworthy. (28:26)?'"

'Ali ﷺ then pointed at 'Umar ﷺ and said:

> "This is the strong and the trustworthy."

When 'Umar ﷺ was about to chastise the people, of anything, he would start with his family. He would gather them and say:

> "The people look at you as the predatory birds look at the game. By Allâh, if I hear any of you doing what I am about to prohibit, I will double the punishment against him."

He used to investigate the subject's affairs. Talhah ﷺ saw him

entering a house in a dark night, and he entered another house. In the morning, Talhah ﷺ entered the house where he found an old, blind and disabled woman. He asked her:

"What about that man who frequents your house?"

She said:

"He used to frequent my house caring for my affairs, and carried harm away from me."

His care for the subjects of the Islamic State rose from his fear of Allâh ﷻ, and he used to say:

"By Him Who sent Muhammad ﷺ with truth, if a camel was stolen on the Euphrates, I fear lest Allâh ﷻ calls the family of Al-Khattab (referring to himself) to account because of it."[1]

The Pioneer

'Umar ﷺ was a pioneer in many affairs:

- He was the first to be called "The Commander of the faithful." He said to them: "You are the believers, and I am your commander."
- For the first time, the people called him: "The caliph of the caliph of Allâh's Messenger ﷺ."
- 'Umar ﷺ was the first to make the lunar year the official calendar for Muslims.
- 'Umar ﷺ was the first to introduce the public ministry system where the salary and records of officials and soldiers were established. He also established a record keeping system of the messages he sent to Governors and to heads of states.
- 'Umar ﷺ was the first to appoint police forces to keep civil order.

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[1] *'Usdul-Ghabah.*

- ‘Umar ﷺ was the first to establish the *Taraweeh* prayer in congregation at the mosque.
- ‘Umar ﷺ was the first to discipline the people when they became disordered. His stick was described as more frightening than the swords of others.

His Acts of Worship

‘Umar’s life was entirely dedicated to Allâh ﷻ. His speech and silence were bridled by what Allâh wanted from him. His pleasure or anger including his severity against corruption was also tempered under Islamic guidance, and he was not overbearing or cruel to anyone. His entire intention and deeds were geared toward earning the favor of Allah, his Creator. ‘Umar ﷺ attained this degree of righteousness by patience and steadfastness in devotion.

Sa‘id bin Al-Musayyib ﷺ said:

> “‘Umar loved the prayer in the late part of night.”[1]

‘Umar ﷺ was keen to do work that drew him nearer to Allâh ﷻ. Anas ﷺ narrated:

> Allâh’s Messenger ﷺ said to his Companions: “Who intends to fast today?” ‘Umar said: “I.” He said: “Who has given in charity today?” ‘Umar said: “I.” Allâh’s Messenger ﷺ said: “Who followed a funeral today?” ‘Umar said: “I.” He said: “(Paradise) is due for you.”[2]

This *Hadith* is mentioned in the virtues of Abu Bakr ﷺ.

His Modesty

Although ‘Umar ﷺ had good relations with the Prophet ﷺ since the Prophet ﷺ took his daughter Hafsah in marriage, in addition to his noble lineage, his being the Commander of the faithful did

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[1] *Sifatus-Safwah.*

[2] *Ar-Riyad An-Nadirah* 2/364.

not make him proud. On the contrary, 'Umar ﷺ became more modest. 'Abdullâh bin 'Abbas رضي الله عنهما narrated a story that shows his modesty. He said:

> Al-'Abbas ﷺ had a gutter in his house. One day Al-'Abbas slaughtered two chickens. It was a Friday, and 'Umar wore a new dress and went to the mosque. On his way to the mosque, water mixed with the blood of the two chickens ran from the gutter and stained 'Umar's dress. 'Umar ﷺ ordered the removal of the gutter. Then he returned to his house to change into clean clothes, and led the people in prayer. Al-'Abbas ﷺ came to him and said: "By Allâh, it was in the position where Allâh's Messenger ﷺ had put it." 'Umar ﷺ said to Al-'Abbas ﷺ: "I appeal to you to mount my back until it is put back in the exact place where Allâh's Messenger ﷺ had put it." So, Al-'Abbas ﷺ did so.[1]

This story shows clearly his modesty, and lack of arrogant insolence. It illustrates his pure love and respect for Allâh's Messenger ﷺ.

There is another story that shows his modesty. When he went to Syria, the soldiers met him while he was wearing a waistcloth, sandals and a turban. When he reached a swampy land, he got off, caught his sandals under his arm and held his riding animal's head to cross the water. It was said to him:

> "O Commander of the faithful! Is it suitable for the soldiers and bishops of Syria to meet you in such a state?"

He said:

> "Indeed, Allâh ﷻ has dignified us by Islam. So, we shall not search for dignity in anything other than it."[2]

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[1] *Sifatus-Safwah* 1/128.

[2] *Sifatus-Safwah* 2/380.

Another sign of his modesty was when he came to 'Ali bin Abi Tâlib ﷺ, and 'Ali ﷺ said to him:

"Welcome O Commander of the faithful!"

'Umar ﷺ asked him a question, and 'Ali ﷺ said to him:

"Why did you not send for me?"

'Umar ﷺ said:

"I am more obliged to come to you."

One day, during his caliphate as he carried a water skin he was asked about it:

"My soul has been alluring me, so I want to discipline it."[1]

His Asceticism

'Umar ﷺ was known by his devotion to religion. Talhah bin 'Ubaidullâh ﷺ said:

"'Umar did not precede us in coming to Islam or in our emigration, but he was the most ascetic in this life, and the most loving for the Hereafter among us."[2]

One day, Hafsah رضي الله عنها, his daughter said to him:

"O Commander of the faithful! There is no harm if you wear a better dress than this, and eat more wholesome food, because Allâh ﷻ has provided you amply."

He said to her:

"Don't you remember what Allâh's Messenger ﷺ and Abu Bakr ﷺ used to suffer?"

He started to mention them until she wept. He then said:

"By Allâh, I will share the rough life they endured until I

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[1] *Siyar A'lam An-Nubala'*.

[2] *'Usdul-Ghabah* 4/174.

join them in their lofty grades."

Abu 'Uthman ﷺ said:

"I saw 'Umar ﷺ throwing the *Jamrah* while wearing a patched *Izar*."[1]

Anas ﷺ said:

"I saw four patches in 'Umar's shirt."

'Abdullâh bin 'Amir ﷺ said:

"We went out for the pilgrimage with 'Umar bin Al-Khattab ﷺ, we never erected a tent until we returned. When we wanted to rest, we would use a mat, and spread a sheet under a tree for shade."[2]

His Concern about the Subjects

'Umar ﷺ was much concerned with the affairs of the subjects. He inspected them, helped them and responded to their needs. He often tired himself thinking of others. His source of energy was for the Hereafter, and he said:

"If I sleep by day, the subjects might be harmed, and if I sleep at night I might become lost."

One day, 'Umar ﷺ went to the market where a young lady followed him and said:

"O Commander of the faithful! My husband has died, and I have small children. I fear lest they are lost. I am the daughter of Khifaf bin Ayman Al-Ghifari who witnessed Al-Hudaibiyah with Allâh's Messenger ﷺ."

He said:

"Welcome relative!"

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[1] *'Usdul-Ghabah.*

[2] *'Usdul-Ghabah.*

He went to a camel and loaded it with two big sacks of food and clothing. He gave it to the woman and said:

"Take it, and Allâh will send you another before it ends."

A man who saw this, said to him:

"You have given her much, O Commander of the faithful!"

He replied:

"May your mother bereave you. I remember her father and her cousin while they were besieging a fortress for a long time until Allâh gave them victory, and we took its spoils."[1]

One day, a group of traders came to the mosque. 'Umar ﷺ said to Abdur-Rahman ﷺ:

"Let us guard them this night."

They spent the night guarding them, and prayed asking what Allâh ﷻ willed for them. By night he heard the weeping of a child, and he headed toward the child's cry and found it and the mother. He said to her:

"Fear Allâh, and do good to your child."

Then he returned to his place. Just before dawn, he heard the child weeping again, and headed toward it. He asked:

"Aren't you a good mother? What is the matter with your child?"

The mother said:

"O slave of Allâh! I compel it on weaning, and it rejects."

He asked why she was doing that. She said:

"Because 'Umar does not allocate allowances except for

[1] *Ar-Riyad An-Nadirah* 2/384.

the weaned."

He asked:

"How old is it?"

She said:

"Such and such months."

He said:

"Woe to you. Do not hasten in weaning him."

He performed the dawn prayer, and the people could not understand his reciting while he was performing the dawn prayer due to his excessive weeping. When he uttered *At-Tasleem*, he said:

"How desperate is 'Umar! How many children died or suffered?"

Then he ordered a herald to prohibit the women from weaning their children too early. He decreed that the allowance must be paid to every newborn, and sent copies of the decree to the regions.[1]

Out of the story about his concern for his subjects, is the following:

"One night while he was on inspection, he heard children crying. 'Umar ﷺ drew near the house and said: "O female slave of Allâh! What is wrong with these children?" She said: "They weep out of hunger." He said: "What about the pot on the stove?" She said: "It is a pot filled with water that the children think it is full of butter, flour and dates. I do this until they sleep." 'Umar ﷺ sat and wept. He went to the charity stores and filled a sack with flour, butter, dates, clothes and money until it was completely

[1] *Sifatus-Safwah* 1/126.

full. He said to Aslam (the supervisor of store): "Raise it on my back, O Aslam!" Aslam said: "No, I will bear it instead of you, O Commander of the faithful!" He said to him: "May your mother bereave you, I am responsible for them in the Hereafter." He carried the sack and went to the woman's house. He put some butter, dates and flour together in a pot and started to cook it, and he then ladled it for them to eat. He did not leave until he saw the children eat and play.

He said to Aslam:

"Do you know why did I not leave them before they ate and played?" He said: "No, O Commander of the faithful!" He said: "When I saw them weeping, I disliked it so much that I could not go until I felt at ease."

Glad Tidings of Paradise

There are many *Ahadith* giving him the glad tidings of Paradise.

Narrated Ibn 'Umar رضي الله عنهما, the Prophet ﷺ saw a white dress on 'Umar ﷺ and said:

"Is it new or washed?"

Ibn 'Umar ﷺ said:

"I did not hear 'Umar answer."

The Prophet ﷺ said to him:

"Wear a new dress, live in happiness, and die as a martyr. And may Allâh ﷻ provide you coolness of the eye in this life and in the Hereafter."

'Umar ﷺ said:

"And you also, O Messenger of Allâh (ﷺ)."

Abu Musa ﷺ narrated: One day, I was with the Prophet ﷺ in a garden of Al-Madinah, when a man asked for permission to enter. The Prophet ﷺ said:

"Open the door for him and give him the glad tidings of Paradise."

So, I opened, and behold! It was Abu Bakr ﷺ, so I gave him the glad tidings of Paradise.

Another man came and asked permission to enter. Allâh's Messenger ﷺ said:

"Open the door for him and give him the glad tidings of Paradise."

He was 'Umar ﷺ, I opened for him and gave him the glad tidings of Paradise.

Then, a third man came and asked permission. Allâh's

Messenger ﷺ was reclining, he sat upright and said:

> "Open the door for him and give him the glad tidings of Paradise by virtue of an affliction that will befall him."

He was 'Uthman ﷺ, and I opened the door for him and gave him the glad tidings of Paradise, and I told him of what Allâh's Messenger ﷺ had said. 'Uthman ﷺ said:

> "Allâh is the only One Whose aid should be sought." (*Al-Bukhâri*)

In another narration Anas ﷺ said: Allâh's Messenger ﷺ, Abu Bakr, 'Umar and 'Uthman ﷺ ascended on the mount of Uhud. When the mount quivered, Allâh's Messenger ﷺ said:

> "Be quiet, Uhud, because there is a Prophet, a truthful one and two martyrs on you." (*Al-Bukhâri*)

Mu'âdh bin Jabal ﷺ narrated: Indeed 'Umar ﷺ is one of the rightful dwellers of Paradise since what Allâh's Messenger ﷺ saw in his dreams, and sometimes while he was awake. Allâh's Messenger ﷺ said:

> "When I was in Paradise, I saw a palace and I asked: 'Who is this for?' It was said: 'For 'Umar bin Al-Khattab.'"[1]

Some Sayings from the Prophet ﷺ about Him

The Prophet ﷺ said:

> "Among the nations before you there were *Muhaddathun* (people who were inspired, though they were not Prophets). And if there is any of such a person amongst my followers, it is 'Umar."[2]

Anas ﷺ narrated that the Prophet ﷺ said about Abu Bakr and

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[1] *Majma' Az-Zawa'id* 9/1446.

[2] *Al-Bukhari.*

'Umar رضي الله عنهما:

"These are the masters of the men of Paradise among the first and the last except the Prophets and the Messengers." (*At-Tirmidhi*)

He ﷺ also said:

"This is the man who dislikes falsehood. This is 'Umar bin Al Khattab." (*Ahmad*)

The Prophet ﷺ also said:

"Indeed, Allâh has given the angels to the people of *'Arafah* in general, and given them to 'Umar in particular."

He ﷺ also said:

"There will be no affliction against you as long as this one is among you (referring to 'Umar ﷺ)."[1]

The Prophet ﷺ said to 'Umar ﷺ:

"By Him in Whose Hand my soul is, never does Satan find you going on a way, but he takes another way other than yours."[2]

He ﷺ also said:

"The most ardent in the religion of Allâh is 'Umar."[3]

He ﷺ also said:

"Indeed, Allâh has written the truth on the tongue and heart of 'Umar."[4]

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[1] *Ar-Riyad An-Nadirah.*

[2] *Al-Bukhari*

[3] *At-Tirmidhi, Hadith No.* 3790.

[4] *At-Tirmidhi* 5/607.

Some Related Words of the Companions about Him

Abu Bakr ﷺ said:

"There is no one on the face of the earth who is more loved by me than 'Umar."

Ibn 'Umar رضي الله عنهما said:

"I did not find anyone besides Allâh's Messenger ﷺ more stern or more generous than 'Umar."

Ibn Mas'ud ﷺ said:

"When the righteous are mentioned, 'Umar is mentioned. He was the most knowledgeable of the Book of Allâh and the religion of Allâh."

Hudhaifah ﷺ said:

"I did not know a man who feared the blame of Allâh more than 'Umar."

His Martyrdom

'Umar bin Al-Khattab ﷺ was killed by Abu Lu'lu'ah who was a slave of Al-Mughirah bin Shu'bah. He was a war captive.

He came to 'Umar ﷺ and complained to him about the high land tax he paid to Al-Mughirah. When 'Umar ﷺ heard this, he said to him:

"What you pay is not much."

He got up with 'Umar ﷺ. Then he took a three-headed dagger and hid in a corner until before dawn when 'Umar ﷺ would wake the people for the dawn prayer, and he stabbed him three times. One blow was under his navel, and it was the lethal one. He then, stabbed eleven men after 'Umar ﷺ and then he committed suicide.

'Uthman bin 'Affan ﷺ said: "I was the last one to see 'Umar alive, and I saw him while he was putting his head on his son 'Abdullâh's lap, saying to him: 'Let my cheek be on the ground,' and 'Abdullâh said: 'Both my thigh and the ground are equal.' He said to him: 'Let my cheek be on the ground. Let your mother bereave you.' Then I heard him saying: 'Woe to me, and woe to my mother if Allâh did not forgive me,' until his soul was taken away."[1]

'Umar ﷺ sent his son 'Abdullâh ﷺ to 'Âishah رضي الله عنها to ask her permission to be buried beside the Prophet ﷺ and Abu Bakr ﷺ. She permitted him, and he was buried beside his two companions, at the age of 63. He had been the caliph for ten years, four months and some days.

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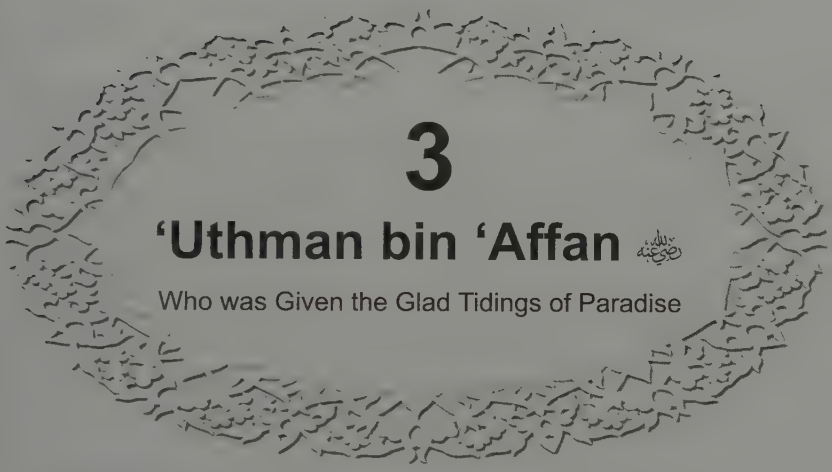
[1] *Tabaqat Ibn Sa'd* 3/345.



3

‘Uthman bin ‘Affan رضي الله عنه

Who was Given the Glad Tidings of Paradise

'Uthman bin 'Affan ﷺ

His Name and Lineage

His name was 'Uthman bin 'Affan bin Abul-'Aas bin Umayyah bin 'Abd Shams, and he was a Quraishi and Umayyan. His lineage and that of the Prophet ﷺ meet at Abd Manaf.

He was born in Tâ'if six years after the year of Elephant corresponding to 576 CE. His mother's name was 'Arwa bint Kurayz bin Habib bin 'Abd Shams, and his grandmother was Al-Bayda' bint Abdul-Muttalib bin Hashim, the maternal aunt of Allâh's Messenger ﷺ.

His Surname

'Uthman ﷺ was nicknamed Abu 'Abdullâh (father of 'Abdullâh) and Abu 'Amr. 'Abdullâh was his son from Ruqayyah رضي الله عنها, the daughter of Allâh's Messenger ﷺ. Abdullâh died when he was six years old, i.e. in the fourth year AH.

'Uthman ﷺ was also nicknamed Dhun-Nurayn (the possessor of the two lights) because he was married to Ruqayyah and 'Umm Kulthum رضي الله عنهما, the two daughters of the Prophet ﷺ. He was the only man who married two of the Prophet's daughters.

His Physical Properties

'Uthman ﷺ was neither tall nor short; he was handsome with wheat-colored hair and a thick healthy beard. He was big boned and wide shouldered.

He was known to dye his beard yellow, and he had heavy hair with a thick growth of hair behind his ears.

'Abdullâh bin Hazm ﷺ said:

> "I saw 'Uthman. I have never seen a male or a female more handsome than he."[1]

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[1] *Al-Mu'jam Al-Kabir.*

His Reversion to Islam

It was not strange that 'Uthman bin 'Affan ﷺ was one of the earliest who embraced Islam. He was inclined to do well by nature, and he naturally disliked anything that decreased a man's valor.

He was known for his extreme shyness, and he possessed many good qualities even before he became a Muslim.

He frequented meetings that were attended by those like him. He especially could be found at the house of Abu Bakr As-Siddiq ﷺ, which was often a place of meeting for the honorable men of Quraish.

Abu Bakr ﷺ was a familiar friend to his people by virtue of his simplicity and gentle spirit. He was a noble man of the Quraish, and he was aware of the evil dealings of his own people. The dignitaries of Quraish used to come to him for many reasons. He was experienced and well versed in many affairs, and he had a sweetness of speech that they trusted him for.

Abu Bakr ﷺ invited the trusted persons he knew to Islam. 'Uthman bin 'Affan ﷺ was one of those whom Abu Bakr ﷺ invited to Islam. He said to him:

> "Woe to you, 'Uthman! By Allâh, you are a prudent and sensible man who distinguishes between right and wrong. The idols that your people worship are mere stones that hear not, see not and neither benefit nor harm!"

'Uthman ﷺ said:

> "Yes indeed. By Allâh, they are nothing but what you have said."

Abu Bakr ﷺ said:

> "This is Muhammad bin 'Abdullâh, whom Allâh sent as a Messenger to all mankind. Would you like to come and hear him?"

'Uthman said:

"Yes, I shall come."

While they were in that state, Allâh's Messenger ﷺ came accompanied by 'Ali bin Abi Tâlib ﷺ who was carrying a garment. When Abu Bakr ﷺ saw him coming, he drew near to him and confided to him.

He came and sat down, and said to 'Uthman ﷺ:

> "O 'Uthman! Respond to Allâh concerning His Paradise. I am the Messenger of Allâh to you and to His creation."

'Uthman ﷺ said:

> "By Allâh, when I heard these words, I could not help but to revert to Islam, and utter the Testimony of Faith: 'I testify that none has the right to be worshipped but Allâh, and that Muhammad is His servant and Messenger.'"

His Emigration

The persecution afflicted by the unbelievers of Makkah against the Muslims differed according to one's status. The weak, like the slaves and the freed slaves, were severely tortured. The unbelievers strove hard to invent a way to chastise them and keep them from becoming Muslim. One of those means was urging the juniors against them.

As for the noble men, like those whose tribes were strong, the chieftains of their tribes would execute such a task. The punishment in this state ranged from hitting to detainment.

When 'Uthman ﷺ reverted to Islam, his paternal uncle Al-Hakam bin Abul-'Aas bin 'Umayyah chained him and said to him:

> "Do you abandon the religion of you forefathers to a religion of an innovator? By Allâh, I will never unchain you unless and until you abandon the religion you have converted to."

'Uthman ﷺ said:

> "By Allâh I will never abandon it nor move an inch from it."

When Al-Hakam saw his persistence in his religion, he left him.

The unbelievers did not stop persecuting the Muslims. When Allâh's Messenger ﷺ saw what was befalling the Muslims, and finding himself unable to defend them, he said to them:

> "It would be better for you to migrate to Ethiopia, since there is a king who deals with the people justly. It is a land of truthfulness, and I hope Allâh ﷻ will make a way out for you."[1]

Consequently, the Muslims went to Ethiopia evading the persecution and fleeing to Allâh ﷻ with their religion. This was the first migration of Islam.

Upon the migration of 'Uthman ﷺ and his wife, the Prophet ﷺ said:

> "May Allâh accompany them, as 'Uthman was the first to emigrate to Allâh ﷻ after the Prophet Lut عليه السلام."

Foretelling of Paradise, and Martyrdom

Abu Mûsa ﷺ narrated:

> One day, I was with the Prophet ﷺ at a garden in Al-Madinah, when a man came and asked permission to enter. The Prophet ﷺ said:
>
> "Open the gate for him, and give him the glad tidings of Paradise."
>
> So, I opened and behold! It was Abu Bakr, and I gave him the glad tidings of Paradise. Another man came and asked the permission to enter. The Prophet ﷺ said:

[1] *As-Seerah An-Nabawiyyah* by Ibn Hisham.

"Open the gate for him, and give him the glad tidings of Paradise."

It was 'Umar. I opened it for him, and gave him the glad tidings of Paradise. Then a third man came and asked permission. The Prophet ﷺ was reclining, he sat upright and said:

"Open for him the gate, and give him the glad tidings of Paradise by virtue of an affliction that will befall him."

It was 'Uthman. I opened the gate for him, and gave him the glad tidings of Paradise, and told him what the Prophet ﷺ had said. 'Uthman ﷺ said:

"Allâh is the only One Whose aid should be sought."[1]

In another narration Anas ﷺ said:

Allâh's Messenger ﷺ, Abu Bakr, 'Umar and 'Uthman رضي الله عنهم ascended on the mount of 'Uhud. When the mount quivered, the Prophet ﷺ said:

"Be quiet 'Uhud, because there is a Prophet, a truthful one and two martyrs on you."

A third *Hadith* narrated by Sa'id bin Zaid ﷺ states that the Prophet ﷺ said:

"Abu Bakr is in Paradise. 'Umar is in Paradise. 'Uthman is in Paradise. 'Ali is in Paradise. Talhah is in Paradise. Az-Zubair is in Paradise. Abdur-Rahman bin 'Awf is in Paradise. Sa'd is in Paradise."

Sa'id ﷺ further said:

"And if you want me to name the other to you, I would name him to you." Then he named himself.[2]

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[1] *Al-Bukhari* and *Muslim*.

[2] *'Usdul-Ghabah* 3/580.

The Scribe of Revelation

In addition to the manifest and noble characteristics of 'Uthman ﷺ, he was one of the scribes of the revelations. Narrated 'Âishah رضي الله عنها:

> "I have seen Allâh's Messenger ﷺ reclining his thigh against 'Uthman, while I was drying the sweat from his forehead as a revelation was descending upon him. He said to 'Uthman: 'O 'Uthman! Write it down.' By Allâh, this servant has such a status with the Prophet of Allâh, and Allâh ﷻ willed to dignify him."

Narrated Ja'far bin Muhammad ﷺ on the authority of his father:

> "Whenever Allâh's Messenger ﷺ sat, Abu Bakr ﷺ sat on his right, 'Umar ﷺ sat on his left, and 'Uthman ﷺ sat in front of him, because he was the Prophet's private secretary."

The One Who Compiled the Noble Qur'ân

During the expedition of Armenia, there were two Muslim armies. One was from Syria and the other was from Iraq. Hudhaifah bin Al-Yaman ﷺ took part in the expedition, and he observed some differences in pronunciation of some words in the Qur'ân.

The people of Kufah read the Qur'ân in accordance with the narration of 'Abdullâh bin Mas'ud ﷺ while the people of Syria read in accordance with the narration of 'Ubai bin Ka'b ﷺ.

Hudhaifah ﷺ feared such differences, so he came to 'Uthman ﷺ, the Caliph in Al-Madinah, and said to him:

> "O Commander of the faithful! Save this nation before they differ among themselves regarding their Book, because the Jews and the Christians differ regarding their Books."

'Uthman ﷺ delivered a sermon in which he said:

> "O people! It is only a few years since your Prophet ﷺ died, yet you differ about the Qur'ân, and say: 'This is the narration of 'Ubai and that is the narration of 'Abdullâh,' so that amongst themselves they would say: 'By Allâh, you do not recite such and such Verses well.' Therefore, I invite each one of you to bring it, if you have any portion of the Book of Allâh."

The people brought parchment paper or a piece of hide on which some of the Qur'ân was written until he had gathered a lot.

Then 'Uthman ﷺ summoned everyone who brought hides or papers, and individually asked them:

> "Did you hear this from Allâh's Messenger ﷺ and did he dictate it to you?"

The man would say: "Yes." Having done this, he said: "Who is the best to write?" They said: "Sa'id bin Al-'Aas."

'Uthman ﷺ said:

> "Let Sa'id dictate, and Zaid write it down."

Thus many *Mushafs* were written and distributed amongst the people.[1]

'Uthman ﷺ had sent to Hafsah bint 'Umar رضي الله عنهما, the wife of the Prophet ﷺ to send him the scrolls to be copied in the *Mushafs*, and then they were returned to her.

The scrolls had been written during the caliphate of Abu Bakr ﷺ after the battle of Al-Yamamah when many Companions, who had memorized the Qur'ân, were martyred.

At that time 'Umar ﷺ said to Abu Bakr ﷺ:

> "Many of the Companions who memorized the Qur'ân were killed on the day of Al-Yamamah, and I fear lest something of the Qur'ân would be lost. Therefore, I ask

[1] Reported by Ibn 'Asakir.

that you order the compiling of it."

As a result, Abu Bakr ﷺ ordered Zaid bin Thabit ﷺ to compile it from hides, from *Al-'Usub* (the palm branches stripped of their leaves) where the portions of the Qur'ân were written down, and from the hearts of the Muslim *Ummah*.

Those scrolls were with Abu Bakr ﷺ and then 'Umar ﷺ. When 'Umar ﷺ died, they went to Hafsah bint 'Umar رضي الله عنهما. Then, 'Uthman ﷺ had send them to him, and he ordered Zaid bin Thabit, 'Abdullâh bin Az-Zubair, Sa'id bin Al-'Aas, Abdur-Rahman bin Al-Harith bin Hisham ﷺ to copy them in the *Mushafs*.

'Uthman ﷺ had thus directed them:

> "If you differ about anything, write it down in accordance with the dialect of the Quraish, because it was descended in their tongue."

So, they did. Having copied the scrolls, 'Uthman ﷺ returned them back to Hafsah رضي الله عنها and then he sent a copy of the copied *Mushafs* to each region and ordered the burning of any other *Mushaf*. The Muslim world today is thankful for this deed of 'Uthman ﷺ.

If we were to enumerate what 'Uthman ﷺ did in the way of Allâh ﷻ, we couldn't begin to make a complete list. So instead, we mention only three incidents that are clear proofs of his greatness in spending for the sake of Allâh.

His Spending in the Way of Allâh ﷻ

Equipping the Army for Tabuk

The expedition of Tabuk is called the 'expedition of distress' after the Statement of Allâh ﷻ:

> "Allâh has forgiven the Prophet ﷺ, the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress..." (9:117)

The Prophet ﷺ asked the people to march out, and informed them of the place they were marching in order that they would be prepared for it. He urged the Makkan and the Arab tribes to fight, and he ordered the people to pay charity and asked them to donate to the cause of Allâh. In response, there were many people who brought enormous properties as charity.

The first to bring his charity was Abu Bakr ﷺ who brought all of his wealth totaling 4000 dirhams. The Prophet ﷺ said to him:

"Have you saved anything for your family?"

He said:

"I saved for them Allâh, and His Messenger."

'Umar ﷺ brought one-half of his wealth. The Prophet ﷺ said to him:

"Have you saved anything for them?"

He said:

"One-half."

Abdur-Rahman bin 'Awf ﷺ brought 200 ounces (of gold/silver). 'Asim bin 'Adiy ﷺ brought 70 *Wasaqs* of dates.

'Uthman ﷺ equipped one-third of the army (950 camels and 50

horses). Ibn Ishaq said:

> "'Uthman ﷺ brought a very big expenditure for equipping the army."

No one spent like him in this way. He brought one thousand dinars in his sleeve and put it in the Messenger's lap. The Prophet ﷺ said:

> "Nothing will do harm to 'Uthman after this day." (*At-Tirmidhi*)

The Rumah Well

It is another incident that shows the abundant love and reverence of this Companion.

All the earthly delights equal nothing if compared with what Allâh ﷻ promised His servants who spend from what He provides them.

When the Emigrants came to Al-Madinah, they faced some difficulties in having enough water. A man of Banu Ghifar had a well called 'Rumah,' and he sold one water-skin for one *Mudd*. The Prophet ﷺ said to him:

> "Do you sell it for a spring in Paradise?"

The man said:

> "O Allâh's Messenger! This is all I have. I cannot do this."

When 'Uthman ﷺ was informed, he bought it from the man for 35,000 dirhams and said to the Prophet ﷺ:

> "Would I have a spring in Paradise, if I offered Bishr what you did?"

Allâh's Messenger ﷺ said:

> "Yes."

'Uthman ﷺ said:

"I have bought it, and I now give it to the Muslims."[1]

Abu Hurairah ﷺ said:

"'Uthman bought Paradise twice: On the 'day of Rumah' and on the 'day of distress'."[2]

Expansion of the Prophet's Mosque

One day, the people were invited to share the purchase of a piece of land adjacent to the Prophet's Mosque, in order to expand it. As usual, 'Uthman ﷺ proceeded to buy the land, and it was annexed to the Prophet's Mosque.

Qatadah ﷺ narrated: There was a piece of land adjacent to the Mosque. The Prophet ﷺ said:

"Who would buy it, and have the like of it in Paradise?"

His Shyness

'Uthman ﷺ was extremely shy, and shyness actually beautifies anyone, male or female who has it. For 'Uthman ﷺ it is what kept him pure and far from anything that might defame him. Shyness was his most outstanding quality, and yet he maintained a great manliness despite his shy side.

Al-Hasan ﷺ said describing his shyness:

"He might be in the house with the door closed, and he might not take off his garment to pour water over his body. Shyness prevented him from holding his back

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[1] *Siyar A'lam An-Nubala'.*

[2] *Al-Hakim* 3/107. [It should be obvious that the words of Abu Hurairah ﷺ do not mean that the Prophet ﷺ used to sell Paradise, as was practiced in the Roman Catholic Church by some Priests. 'Uthman ﷺ deserved Paradise by his good deeds. From them are the two mentioned by Abu Hurairah ﷺ. By buying the Rumah Well, we can confirm that 'Uthman was a generous man on behalf of the Muslims, and this shows that his belief in Allâh was strong. "It is said that whoever does not care for the Muslims' affairs is not one of them."]

upright."[1]

His shyness was a unique. 'Uthman ﷺ was not only shy from people, he also felt shy from the invisible jinn and angels he knew existed. So, he had an all-pervasive shyness.

Anas ﷺ narrated that the Prophet ﷺ said:

> "The most kind of my nation is Abu Bakr. The most stern regarding the religion of Allâh is 'Umar. And the most truthful in shyness is 'Uthman."[2]

A shy person is usually modest in tongue and sociable; and if he speaks, he chooses the most perfect words in order not to offend anyone. This quality brings a person to great respect from others around them. In 'Uthman's case, the people dealt with him fairly and with reverence.

'Âishah رضي الله عنها said:

> The Prophet ﷺ was reclining in his house with his legs and thighs bared. Abu Bakr ﷺ and 'Umar ﷺ asked to enter, and when they did, the Prophet ﷺ remained in that position. They conversed with each other, and then 'Uthman ﷺ asked permission to enter. Immediately Allâh's Messenger ﷺ sat upright, and covered himself. The Prophet ﷺ and 'Uthman conversed. When he went out, I asked, "O Messenger of Allâh! Abu Bakr then 'Umar entered, but you did not sit upright for them. But when 'Uthman entered, you sat upright, and covered yourself?" The Prophet ﷺ answered:
>
> "You don't want me to be shy in front of a man the angels feel shy of?"[3]

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[1] *Musnad Ahmad* 543.
[2] Reported by Ibn 'Asakir.
[3] Reported by Muslim.

His Generosity

We have seen how 'Uthman ﷺ was ready to respond to spend in the cause of Allâh. 'Uthman ﷺ did not stop at that limit. He knew no limit. He was like the abundant rain that gives generously at all the right times. He was known to give regularly to the poor, needy and virtually anyone who asked or looked like they needed help. It is mentioned on the authority of Ibn Abbas ﷺ:

> During the reign of Abu Bakr ﷺ the people were afflicted by drought. Abu Bakr ﷺ said:
>
> "Allâh will relieve you before the night falls."
>
> The next day a caravan of one thousand camels carrying wheat and foodstuffs came to 'Uthman ﷺ.

Ibn Abbas رضي الله عنها said:

> The traders came to the house of 'Uthman ﷺ and knocked at his door. He came out tucking his cloak over his shoulders, and said to them, "What do you want?" They said, "We have been informed that a caravan for you carrying wheat and foodstuffs is coming. Sell it to us that we might relieve the poor of Al-Madinah." 'Uthman ﷺ said to them, "Enter you all." They entered, and behold! There were one thousand loads that had been unloaded at the house of 'Uthman ﷺ. He said to them, "How much do you pay me as a profit?" They said, "Ten for twelve." He said, "I have been given more." They said, "Ten for fourteen." He said, "I have been given more." They said, "Ten for fifteen." He said, "I have been given more." They said, "Who else has given you more while all of us are the traders in Al-Madinah?" He said, "I have given each dirham ten folds. Have you any increase?" They said, "No." He said, "I make you witnesses that I have given it in charity to the poor of Al-Madinah."

His Asceticism

'Uthman ﷺ was a model of self-denial and religious devotion, and he lead a simple life. He ate simple food, and he didn't waste his wealth on extravagant clothing. He knew the outward man was not what Allah cared about as much as He cared about the inner man and his motives.

It is said on the authority of Abdul-Malik bin Shaddad bin Al-Hâd:

> "I saw 'Uthman one Friday on the pulpit wearing an 'Adeni cloth equaling no more than four or five dirhams, and a Kufi dyed headdress."[1]

Despite his position as caliph, he continued taking his midday nap in the mosque while sleeping on pebbles.

Al-Hasan ﷺ was asked about those who used to have their midday nap in the mosque. He said:

> I saw 'Uthman bin 'Affan taking his midday nap in the mosque. He was the Muslim's Caliph at the time. When he arose from his nap, he had marks on his skin where the pebbles had pressed him. The people said, "This is the Commander of the faithful. This is the Commander of the faithful."

Thus, we see that indeed simplicity and asceticism were his natural disposition. He even road a simple mount, not a stallion. It is said on the authority of Maimun bin Mehran:

> "Al-Hamadani told me that he had seen 'Uthman ﷺ riding on a she-mule, and Na'il, his slave, was riding behind him."[2]

His Awareness

He was pious and fearful of Allâh ﷻ and the reckoning in the Hereafter.

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[1] *Hilyatul-Awliya'* 1/60.
[2] *Hilyatul-Awliya'*.

On the authority of Hani, his freed slave:

> "Whenever 'Uthman ﷺ stood before a grave, he wept until his beard became wet. He feared that Day because it is the Day when no more deeds could be performed, and the records would be sealed."

'Uthman ﷺ used to say:

> "If I were between Paradise and Hell not knowing to which of them I would be commanded, I would choose to be made into ash before coming to know to which of them I would be ordered."[1]

Abul-Furat said:

> One day, 'Uthman ﷺ said to his slave: "Indeed, once I pinched your ear, so retaliate against me." He also said to the slave: "Pinch it intensely, for a retaliation in this life is bearable while that in the Hereafter is unbearable."[2]

His awareness prevented him from narrating the *Ahadith* of the Prophet ﷺ although he was one of his most familiar associates. He was the husband of the two daughters of the Prophet ﷺ, Ruqayyah and Umm Kulthum رضي الله عنهما.

'Amr bin Sa'd bin Abu Waqqas ﷺ said that he had heard 'Uthman ﷺ as saying:

> "What prevents me from narrating the *Ahadith* is my fear that I might not be the most heedful. I have heard the saying: 'Whoever fabricates any speech, and attributes it to me, let him have his seat in Hell-fire.'"[3]

His Caliphate

After 'Umar ﷺ had been stabbed, it was said to him: "Nominate

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[1] *Hilyatul-Awliya'.*

[2] *Ar-Riyad An-Nadirah.*

[3] *At-Tarikh Al-Kabir* 2191.

(the successor) O Commander of the faithful!" 'Umar ﷺ said:

> "No body is more deserving of this matter than this group of people with whom he had died. He mentioned the names of 'Ali, 'Uthman, Az-Zubair, Talhah, Sa'd and Abdur-Rahman رضي الله عنهم."

Further he said:

> "Let 'Abdullâh bin 'Umar (his son) be a witness (for the election) and note that he has nothing to do with this affair."

Those of the elected group held talks and chose 'Uthman ﷺ as the Commander of the faithful, and the successor of 'Umar ﷺ.

The Conquests in His Reign

Many great battles and conquests had been achieved in his era on various fronts, at sea and on land. The conquests lasted for ten years till they were halted on account of *Al-Fitnah* (the turmoil).

The enemies of Islam intentionally concentrated on turmoil and disregarded those conquests as a result of which spacious territories were added to the land of Islam and many trials were put out.

Before 'Uthman's era, the Muslims had conquered numerous regions, and added spacious areas of land to the Islamic State. The Muslims did not leave great numbers of soldiers in those conquered regions because the Muslims at that time were few in number.

When 'Umar ﷺ was killed, the subjects in the nearby regions assumed that the Muslims had become weak. They thought it would be an opportune time to launch an attack. They broke the covenants that had been concluded with the Muslims; and 'Uthman ﷺ, as the Caliph, confronted them sternly. He mobilized the armies under the command of the most veteran

commanders, and the armies managed to bring order for a second time in Persia, Khurasan, Babul Al-Abwâb, Africa and Armenia.

'Uthman ﷺ not only managed to defeat the rebels but he managed to add new territories to the Muslim State after fighting many victorious battles. The following territories were added to the Islamic rule:

1. In Africa, the territories extended from Tripoli to Algeria.
2. Cyprus in the Mediterranean.
3. East of Turkey.
4. Armenia, and the north of Daghistan.
5. Kapol, and the Sindh.

These battles were not easy battles. They were fierce whether at sea or on land. It is sufficient to mention only one example:

The battle is known as *Dhatus-Sawari* (the battle of the erected masts). Constantine, the son of Hercules marched out as the commander of an unprecedented army in the 31st year, longing to take revenge from the Muslims who had defeated them in Africa. There were many deaths, and the blood ran into the water. Many Muslims were killed. Countless unbelievers were also killed, but the Muslims on that day had an unprecedented patience, and Allâh ﷻ descended His victory for the people of Islam.

Welfare During His Reign

The Muslim State expanded tremendously during the caliphate of 'Uthman ﷺ. His era was one of welfare and abundance; his people enjoyed abundant living and luxury.

Muhammad bin Sirin said:

> "Wealth increased during the rule of 'Uthman. A slave girl could be sold for her weight in money, a horse for one

hundred thousand dirhams, and a palm-tree for one thousand dirhams."

Al-Hasan ﷺ said:

"The provisions were abundant during the caliphate of 'Uthman."[1]

The Prophet ﷺ constantly praised Him

'Uthman ﷺ was a constant companion to the Prophet ﷺ. How could it be otherwise? He was the husband of Ruqayyah رضي الله عنها and then Umm Kulthum رضي الله عنها after Ruqayyah's death. He was the pious and shy Companion dearly loved and admired by all. How would not be, while he spent in the way of Allâh ﷻ which no one could match him in this concern.

As a confirmation to this love, the Prophet ﷺ used to invoke Allâh ﷻ much in 'Uthman's favor, and he would pray for him:

"May Allâh forgive you O 'Uthman what you have done, what you will do, what you have concealed, what you have revealed, and what will be until the Day of Judgement."

Anas ﷺ narrated that the Prophet ﷺ said:

"The most kind in my nation to my nation is Abu Bakr ﷺ. The most stern regarding the religion of Allâh is 'Umar. And the most truthful in shyness is 'Uthman ﷺ."

The Prophet ﷺ also said about him to 'Âishah رضي الله عنها:

"You don't want me to be shy in front of a man the angels feel shy of?"

The Prophet ﷺ further said:

"O Allâh! I am satisfied with 'Uthman, and I appeal to you to be satisfied with him too."[2]

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[1] *Ar-Riyad An-Nadirah.*
[2] *Muslim.*

And he also said:

> ""Uthman is the shyest and the most generous in my nation."[1]

And he also said:

> "The shyest in my nation is 'Uthman."[2]

The Companions' Opinions about Him

It was authentically narrated that while Abu Bakr ﷺ was dictating his will to 'Uthman ﷺ concerning his successor, he mentioned the name of 'Umar ﷺ as a caliph to succeed him, then Abu Bakr ﷺ fainted. 'Uthman ﷺ wrote: ""Umar." When Abu Bakr ﷺ restored his consciousness, he asked: "What was written?" 'Uthman ﷺ said: ""Umar." Abu Bakr ﷺ said: "Glory be to Allâh Who had bestowed his servant."

Mutarrif reported that he met 'Ali ﷺ who said to him:

> "O Abu 'Abdullâh! What made you delay from us? Is it the love of 'Uthman? If you agree to what I had said (regarding your love of 'Uthman), you would be right, because he was the one who was the most ardent to join his relatives, and the most fearful of Allâh ﷻ."[3]

Ibn 'Umar رضي الله عنهما reported:

> "During the lifetime of the Prophet ﷺ, we used to let the people choose between Abu Bakr, 'Umar and 'Uthman; and the people would choose Abu Bakr, 'Umar and then 'Uthman ﷺ."[4]

Ibn Sirin said:

> "The most knowledgeable of them concerning the

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[1] *Muslim.*
[2] *Hilyatul-Awliya'.*
[3] *Sifatus-Safwah.*
[4] *Al-Bukhari* 2655.

pilgrimage rituals was 'Uthman ﷺ and then Ibn 'Umar ﷺ."[1]

When 'Uthman ﷺ was elected as the Caliph, Ibn Mas'ud ﷺ said:

"We have elected the best of those who are still alive, and we did not betray."

'Abdullâh bin 'Umar رضي الله عنهما said:

"Three men of Quraish are the most handsome, the noblest of character, and the shyest. If they tell you anything, they will tell you only the truth. If you speak to them, they will not lie to you. Those are: Abu Bakr, 'Uthman bin 'Affan, and Abu 'Ubaidah bin Al-Jarrah ﷺ."[2]

Masruq met Al-Ashtar and said to him: "Have you killed 'Uthman?" He said: "Yes." Masruq said: "By Allâh, you have killed him yet he was always fasting and always in prayer."

His Martyrdom

The enemies of 'Uthman ﷺ spread rumors and lies in order to turn the people against him. They accused him of favoring his relatives and said that he appointed them to the main public offices instead of other Companions of Allâh's Messenger ﷺ. They took advantage of 'Uthman's tolerant nature and his incessant tries to satisfy his subjects instead of dealing with them harshly. 'Abdullâh bin Saba' played the leading part in this conspiracy.

A group from Egypt came to 'Uthman ﷺ in Al-Madinah complaining about their *Amir* 'Abdullâh bin Sa'd bin Abu Sarh. He received them and reached an agreement with them that the *Amir* would be deposed. He approved their suggestion of appointing Muhammad bin Abu Bakr, and issued the related decree.

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[1] Reported by Ibn 'Asakir.

[2] *Hilyatul-Awliya'* 1/57.

They set out for their journey back to Egypt. On their way they found a youngster riding a camel and hitting it severely. They asked him what was the matter with him? The youngster said to them:

> "I am the messenger of the Commander of the faithful, and he ordered me to go to the *Amir* of Egypt."

When they searched him, they found a (forfeited) letter from 'Uthman ﷺ to 'Abdullâh bin Sa'd bin Abu Sarh saying:

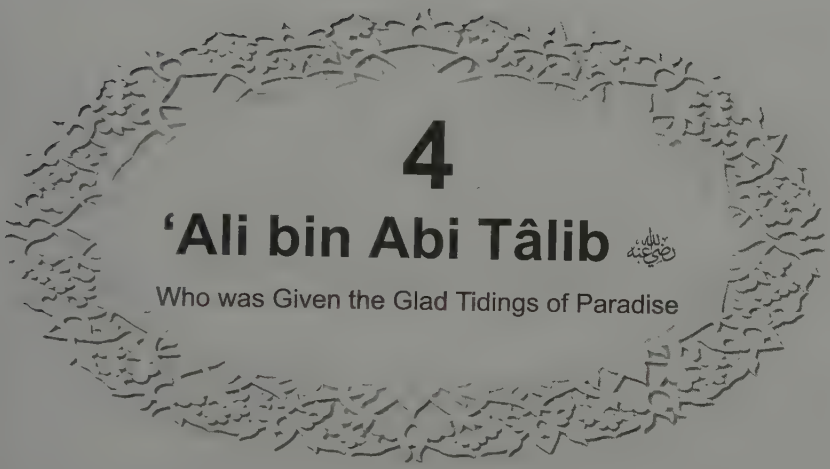
> "If such and such come to you (referring to the group), kill them in forgery, discard their letter, and keep on your position until another notification reaches you."

The group got frustrated and returned to Al-Madinah. When they interrogated 'Uthman ﷺ, he swore by Allâh that he had never written the letter. Later on, it was proved that Marwan was the one who forfeited the letter. When they asked 'Uthman ﷺ to hand over Marwan to them, he refused lest they should kill him. The group said:

> "Either you hand him over to us or relinquish the caliphate."

On that, 'Uthman ﷺ refused, so they besieged him and tried to kill him. 'Ali ﷺ sent his two sons Al-Hasan and Al-Husain رضي الله عنهما to defend him. Az-Zubair ﷺ sent his son 'Abdullâh. Talhah ﷺ and other Companions of the Prophet ﷺ also sent their sons for the same purpose, but the rebels climbed the house wall. 'Uthman ﷺ was reciting the Qur'ân that he loved so much. As he was reading in calmness and tranquility, they killed him. He died with the *Mushaf* in his hands.

He was killed on 18th of Dhul-Hijjah the year 35 AH, and was buried at Al-Baqi'. He was 82 years old.



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‘Ali bin Abi Tâlib رضي الله عنه

Who was Given the Glad Tidings of Paradise

Quraish was assured that they would not be able to do anything to Muhammad ﷺ as long as his uncle Abu Tâlib was alive.

Allâh's Messenger ﷺ confessed his gratitude saying:

> "By Allâh, the Quraish could do no harm to me until Abu Tâlib's death."

It was not strange then if the progeny of that man, Abu Tâlib, had inherited some of his traits such as courage, firmness in truth and determination. And, so the proverb seems true: "Like father like son."

Nobility of his lineage does not stop at his father Abu Tâlib. It extended to his grandfather Luai. Is not Abdul-Muttalib, the Prophet's grandfather, a man of noble birth, a man of courage, generosity, justice and prudence? Was he not the master of Quraish who was nicknamed *Shaybatul-Hamd* (the one having many good characters)?

One of the unforgettable deeds of Abdul-Muttalib was when he ordered the re-excavating of the Zamzam Well after it had been covered.

Regardless to the many idols that were surrounding Al-Ka'bah, Abdul-Muttalib believed that Allâh ﷻ was the only Creator and the only One Who disposes all affairs. This was apparently seen in his situation with Abrahah who had come to destroy Al-Ka'bah and had taken some camels from Abdul-Muttalib. When Abrahah wanted to meet the leader of Quraish, Abdul-Muttalib demanded him to give him back his camels. Abrahah was taken by surprised. How did the leader of Quraish ask for his camels and neglect the affair of Al-Ka'bah?

Abdul-Muttalib gave him the conclusive answer:

> "The camels are mine, and I am their owner. As for Al-Ka'bah, it is Allâh's, and it is He Who protects it."

Nobility of 'Ali's lineage does not stop at his father only. His mother was also of noble origin.

His mother was Fâtimah bint Asad bin Hashim bin 'Abd Manaf bin Qusai. The biography books have her documented as a pure Hashimite, and she was one of the Emigrants who died during the lifetime of the Prophet ﷺ. This is the lineage of 'Ali ﷺ, and it is understandable that he possessed such noble characteristics due to his heritage.

His Birth

'Ali ﷺ was a Quraishite, both of his parents were also from the Quraish tribe. He was born 23 years before the emigration, and 10 years before the Prophet Muhammed ﷺ was blessed with the revelation. He was born in Makkah, and his mother named him Haider (which means lion). The Prophet ﷺ took him and cared for him to lighten the burden from his father who had many children. It is implicitly understood that Allâh's Messenger ﷺ did this as a sign of gratitude to his paternal uncle, Abu Tâlib, who had cared for him during his childhood, and he was the best guardian after his father's death. Thus, 'Ali ﷺ was brought up under the care of Allâh's Messenger ﷺ.

His Embracing Islam

So, 'Ali ﷺ was brought up in the house of the Prophet ﷺ, and he was affected by the noble characters around him. Due to this positive exposure, he became a truthful and honest person. The Prophet ﷺ was his role model and he picked up many of the Prophet's habits. Due to this, he became an outstanding Muslim. 'Ali ﷺ was impressed with the way the Prophet ﷺ and his wife Khadijah رضي الله عنها prayed, so it wasn't long before he became a Muslim.

When the Prophet ﷺ said to 'Ali ﷺ, "I invite you to the religion of Allâh ﷻ. I invite you to worship Allâh alone, to disbelieve in Al-Lat and Al-'Uzza, and to denounce any partners with Allâh ﷻ."

'Ali ﷺ accepted Islam without hesitation, but he concealed it. He was fully convinced that Muhammad ﷺ would not tell him lies or cheat him, especially since he loved him dearly and

'Ali bin Abi Tâlib ﷺ

'Ali bin Abi Tâlib had a high status among the Companions of the Prophet ﷺ. He was one who was included in the Statement of Allâh ﷻ:

> "...Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification." (33:33)

'Ali bin Abi Tâlib was of noble lineage. His name is 'Ali bin Abi Tâlib bin Abdul-Muttalib bin Hashim bin 'Abd Manâf.

His father Abu Tâlib was not well off, but he had several children. Muhammad ﷺ wanted to help his uncle, so he took 'Ali to live under his care while he was still a child. 'Ali was thus brought up in the house of Allâh's Messenger ﷺ. 'Ali had a blood relation and relation through marriage with the Prophet ﷺ.

His father Abu Tâlib was one of the dignitaries of the Quraish. He had a part in protecting Allâh's Messenger ﷺ in the beginning of his Message, and this action is still mentioned and appreciated.

The Quraish considered Abu Tâlib as a leader and chieftain. Everyone loved him and esteemed him, not only for his status among the Quraish tribe, but also for his noble characteristics such as generosity, justice and uprightness...etc., he used to behave.

He was the only one, among the paternal uncles of the Prophet ﷺ, who shouldered the responsibility of protecting and supporting the Prophet ﷺ against the arrogance and haughtiness of the Quraish.

When the deputy of Quraish came to him, he said:

> "Indeed you have your own esteem, honor, and status

among us, and we have asked you many times to stop your nephew from abusing our forefathers, but you did not stop him. We cannot bear these insults against our forefathers and gods any more. You have to stop him from mocking our beliefs or we will fight you both until one of us shall perish."

Abu Tâlib received the conclusive answer from the Prophet ﷺ:

"By Allâh, O uncle! If they put the sun in my right hand and the moon in my left, and ask me to abandon this mission, I would not turn from it until Allâh ﷻ made me victorious or I perished therein."[1]

Upon coming to know the persistence of the Prophet ﷺ, Abu Tâlib proclaimed his unyielding support to the Prophet ﷺ saying to him this poetic verse:

By Allâh, they, all of them, will never reach to you with harm, even if I am buried dead in the sand.

One day, Abu Tâlib came to know that the polytheistic Quraish convinced some of the ignorant to cast the dung and the blood of an animal on the Prophet ﷺ while he was prostrating at Al-Ka'bah. He took the Prophet ﷺ and went to the dignitaries of Quraish and cried:

"By Him in whom Muhammad believes, if any one of you stands, I will kill him with my sword."

He started to take the dirt from the Prophet's garment to throw it at them. No one could do anything to defend himself. The

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[1] This narration is not considered authentic as it does not come from a strong chain. It was collected by Ibn Ishaq in *Al-Maghazi* (*Seerah Ibn Hisham* 1/275-284): "Ya'qub bin 'Utbah bin Al-Mughirah related to us (the *Hadith*)." Sheikh Al-Albani says in *Al-Hadith Ad-Da'eefah* (no. 909): "This chain of narration is weak *Mu'dal* (a chain that is broken in the middle in more than one place in succession)." Ya'qub bin 'Utbah is from the trustworthy *Atba' At-Tâbi'een*. He died in the year 128.

Glad Tidings of Paradise

There are many *Ahadith* giving him the glad tidings of Paradise. His name was included in the famous *Hadith* narrated by Sa'id bin Zaid ﷺ who told that the Prophet ﷺ said:

> "Abu Bakr is in Paradise. 'Umar is in Paradise. 'Uthman is in Paradise. 'Ali bin Abi Tâlib is in Paradise. Talhah is in Paradise. Az-Zubair is in Paradise. Abdur-Rahman bin 'Awf is in Paradise and Sa'd is in Paradise."

Sa'id ﷺ further said:

> "And if you want me to name the other to you, I will tell you his name." Then he named himself.

In another *Hadith* Abu Hurariah ﷺ narrated that the Prophet ﷺ was on Hira' with Abu Bakr, 'Umar, 'Ali, 'Uthman, Talhah and Az-Zubair ﷺ. The mount quivered. Thereupon Allâh's Messenger ﷺ said:

> "Be firm. Upon you there is but a Prophet, a truthful and martyrs." (*At-Tirmidhi*)

In the ninth year after migration to Al-Madinah, the Prophet ﷺ led an army to Tabuk. He left 'Ali behind as a ruler of Al-Madinah in his absence. 'Ali ﷺ was not satisfied with this mission and wanted to join the army. He thought that leaving him behind would be a shame to him. The Prophet ﷺ told him:

> "Do you not like to be to me like Hârun was to Musa?"

The Prophet ﷺ said to 'Ali ﷺ:

> "You are from me and I am from you."

'Umar ﷺ said (about 'Ali ﷺ):

"Before Allâh's Messenger ﷺ died, he had been pleased with him." (*Al-Bukhâri*)

The Prophet ﷺ said to 'Ali ﷺ:

"You are my brother in this life, and the life to come."

wished all the best for him. One day, the Prophet ﷺ and 'Ali ﷺ were performing the prayer at a place called An-Nakhlah, when Abu Tâlib saw them. This was the first time Abu Tâlib had realized his son had accepted Islam.

The child was not afraid of what his father might do, and after he completed his prayer, he went to his father and said to him frankly:

> "O father! I have believed in Allâh, and in His Messenger and followed what he brought."

His father said to him:

> "As for him (referring to Allâh's Messenger ﷺ), he will never invite you to something unless it is good, so adhere to him."

In this way, 'Ali ﷺ was brought up free from polytheism. He did not know or do what the people did around him outside of his Muslim family. He didn't drink wine and he remained chaste while others indulged in drinking and acted irrationally causing calamity in the community. And he never prostrated to an idol. May Allâh be pleased with him.

His Features

'Ali ﷺ was fair, wide-eyed and had a broad forehead. His hair was thick both on his head and in his beard area. When he became old, his hair turned gray, but he did not dye it.

He had a cheerful demeanor that matched his handsome face, and he was broad-shouldered. The muscles in his shoulders were like those of a lion's. And his palms were thick and strong. He could throw a rider from his mount, and he could seize a man in such a way that he couldn't breath. He could carry a heavy door that would require a band of men.

But 'Ali ﷺ used his strength in the way of Allâh ﷻ for supporting His religion. How many strong men direct their strength in what is of no benefit? Physical strength helps us do

good deeds like praying, fasting, doing acts of charity; so a good Muslim should be a physically fit person.

His Marriage

'Ali ﷺ lived in the house of the Prophet ﷺ and saw Fâtimah رضي الله عنها, the daughter of the Prophet ﷺ. Just to look upon her brought comfort to 'Ali ﷺ. She was the Prophet's daughter, so she was naturally a shy demure girl who won his favor.

For her merit, and out of his love and gratefulness to the Prophet ﷺ, 'Ali ﷺ married Fâtimah رضي الله عنها. She was fifteen years old when he married her, and he was ten years older than she was. All 'Ali ﷺ could offer for a dowry was his armor which he had sold for five hundred and eighty dirhams. The Prophet ﷺ gave his daughter an ordinary cot, a mattress stuffed with palm leaves, a water bag, two grinding stones and two earthen pitchers.

Although they were poor, 'Ali and Fâtimah رضي الله عنهما were happy. They were given sons and daughters: Al-Hasan, Al-Husain, Muhsin, Zainab and Umm Kulthum ﷺ. She was his only wife until she died.

reached the head of 'Ali ﷺ thereby injuring him.

'Ali ﷺ retorted him with a strike to his neck, sending his blood pouring forth profusely until he fell with a thud to the earth. When the Muslims knew that 'Ali ﷺ had killed 'Amr, they uttered the *Takbir — Allâhu Akbar* and glorified Allâh.

In all other battles, 'Ali ﷺ proved to be the man whom the Prophet ﷺ and the Muslims could rely. His bravery earned him the title of 'Lion of Allâh.'

His Modesty

Despite his courage, power and noble lineage, 'Ali ﷺ was modest. Pride was something that never made its way into his heart. How could he be otherwise while he was reared in the Prophet's house, absorbing the most excellent properties of human character?

He also worked with his hands, and didn't grumble about making small wages for such a work even if it only brought him enough dates to sustain him or enable him to perform the necessary acts of worship.

The following story is another evidence of his modesty. Once he said:

> "One day in Al-Madinah, I felt hungry, so I went out to the outskirts searching for work. There I came upon a woman who had piled dust, and wanted to add water to it. So, I contracted with her, a bucket for one dried date. I brought sixteen buckets until my hands became sore. Then I came to her and said, 'That is enough,' and stretched out hands. The woman counted out sixteen dates. I went to the Prophet ﷺ and told him what I'd done, and he ate with me."

When he was elected the Caliph of the faithful, he used to walk in the market place guiding the lost, and commanding the people to fear Allâh ﷻ, reciting this Verse:

> "The home of the Hereafter, We shall assign to those who

rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious." (28:83)

When he was pledged the Caliph, a man saw him carrying dried dates, he said to him:

"Let me carry it, O Caliph of the faithful!"

'Ali ﷺ said:

"The one supporting his sons should carry for them."

Neither his status as the cousin of Allâh's Messenger ﷺ nor his son-in-law nor his being the Caliph of the faithful prevented him from being modest rather than proud. So, Allâh raised his rank; since whoever is modest, Allâh raises his rank. Allâh ﷻ raised his rank in the hearts of the people out of love for him and raised his rank through the good mentioning of him until the Day of Judgement.

His Asceticism

Similarly, as 'Ali ﷺ absorbed modesty from Allâh's Messenger ﷺ, he absorbed asceticism from him as well.

Modesty is the absence of pride. The pure Muslim belittles the significance of the delights offered in the material life. He is happy performing an honest living and earns his money righteously. Being modest means not wasting one's money on material things one does not need.

This is like the parable of a wayfarer who sat under the shade of a tree and then moved on. The words of Allâh's Messenger ﷺ:

"Be in life as a stranger or as a wayfarer."

So, this life is like a single night that passes very quickly or an afternoon that slips by rapidly. Its delights are passing, and the bliss received from them is temporary and small in comparison to doing real things for Allâh, like upholding Islamic virtues.

His Courage

'Ali ﷺ cannot be mentioned unless his courage is shown as his main attributing characteristic. So, many of his actions were brave and marked with courage, that is why people easily related the words brave or courageous with 'Ali ﷺ.

He was not proud or haughty with his courage, but he was aware of it. He used it for supporting good causes for Islam. He used his courage to fight oppression and falsehood.

There are many evidences of his courage. When the Prophet ﷺ emigrated to Al-Madinah, he slept in his bed in case the Quraish might try to kill him. He was his constant guard ready to fight off any trespasser.

'Ali ﷺ was present in many battles for upholding the rights of the Muslim *Ummah* to believe and live in Islam. He was in Badr, Uhud and the Trench battles, besides all the rest except the expedition of Tabuk, because Allâh's Messenger ﷺ had asked him to stay behind with his family.

He was a brave combatant and an unequaled soldier who, if he dueled, he always won. He was an expert fighter whose aim was perfect and powerful. He didn't let injury stop him and he did endure many injuries but none was on his back.

In Badr, he killed his opponent in individual combat. He also killed several pagan heroes, and emerged as a hero many times. In the battle of Uhud, he killed a man from the enemy army who challenged him to an individual combat. On the day of the Trench, 'Amr bin Abd Wudd, one of the heroes of Banu 'Aamir managed to cross the Trench that was dug around Al-Madinah in response to the command of Allâh's Messenger ﷺ. While dressed in an iron armor, 'Ali ﷺ asked the Prophet ﷺ to let him to duel with 'Amr, the Prophet ﷺ said:

"He is 'Amr; so avoid him."

'Amr challenged again inciting the Muslims by saying:

"Is there not a man to duel? Where is your Paradise you babble about, and the admittance of a martyr to it?"

'Ali ﷺ asked the permission once again, and the Prophet ﷺ said:

"He is 'Amr."

'Ali ﷺ said:

"What if he is 'Amr?"

So, the Prophet ﷺ permitted him.

'Ali ﷺ said to 'Amr:

"O 'Amr! You have intended that no one invite you to two choices of praiseworthy qualities except you choose one of them?"

'Amr said: "Yes."

'Ali ﷺ said:

"Then, I invite you to believe in Allâh, His Messenger, and to accept Islam."

He said:

"I am in no need of them."

'Ali ﷺ said:

"Then, I invite you to duel."

'Amr said:

"Indeed, they are your uncles, those who are older than you, because of this I hate to kill you."

Ali ﷺ said:

"But I do not hate to kill you."

'Amr became angry, and drew his sword to stab 'Ali ﷺ. 'Ali ﷺ resisted it with his armor, but the strike cut the armor and

by day. As a confirmation of this love, he ﷺ offered him his daughter to marry.

Allâh's Messenger ﷺ mentioned 'Ali ﷺ in his *Ahadith* numerous times, and in all of them, one senses the love he had for him.

Allâh's Messenger ﷺ said:

"Whoever I am patron to, 'Ali is patron to also."[1]

He ﷺ said to him one day:

"You are to me like Hârun (Aaron) was to Musa (Moses) except there will be no Prophet after me."[2]

On the day of Khaibar, he ﷺ said:

"Tomorrow, I shall give the banner to a man that loves Allâh and His Messenger. And Allâh and His Messenger love him, and Allâh will give him victory."

The following day, all the Companions longed for having it.

Allâh's Messenger ﷺ said:

"Where is 'Ali bin Abi Tâlib?"

They said:

"He is suffering from an ailment of the eyes."

'Ali came, and Allâh's Messenger ﷺ put some of his saliva in his eyes, and they healed. So, he gave him the banner."[3]

In the above-mentioned *Hadith*, Allâh's Messenger ﷺ proclaims his love to 'Ali ﷺ.

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[1] *Fada'ilus-Sahabah.*

[2] *Fada'ilus-Sahabah.*

[3] *Al-Bukhari* 3701 and *Musnad Ahmad.*

On the day of Fâtimah's marriage, Allâh's Messenger ﷺ said:

> "As for me, I spare no effort to give you in marriage to my most beloved one among my household."

Appraisals of Him

Many sayings were said about 'Ali ﷺ that affirm his love and status in the hearts of the Companions. Their esteem and respect for his status was obvious, as can be realized from the sermon delivered by Al-Hasan bin 'Ali رضي الله عنهما after the death of 'Ali ﷺ in which he said:

> "Yesterday, a man whom neither those who had preceded him nor those who will come after him will surpass in knowledge. Allâh's Messenger ﷺ would appoint him the commander and give the banner to him. He never returned unless Allâh gave him victory. He never left neither yellow (meaning gold) nor white (meaning silver) except seven hundred dirhams which he saved from his stipend to have a servant for his household."[1]

Sa'id bin 'Amr bin Al-'Aas ﷺ said:

> "Indeed, 'Ali was an authority in knowledge, and he was sociable with the people. He always gave Islam priority. He had a special relation with Allâh's Messenger ﷺ through marriage, and he had a profound knowledge in the *Sunnah*. He was the succor in war and always gave when asked."[2]

Dirar bin Damrah Al-Kinani ﷺ said to Mu'âwiyah ﷺ when he asked him to describe 'Ali ﷺ:

> "By Allâh, he had a vision and a mighty power. He had an ability to distinguish right from wrong, and he judged people and situations with justness. Knowledge permeated from him, and his speech indicated his wisdom. He

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[1] *Fada'ilus-Sahabah.*

[2] *Hilyatul-Awliya'.*

He used to address this life as saying:

"O life! Tempt someone else."

His modesty urged him one day to ride a donkey letting his legs loose, and saying:

"I am he who despises this worldly life."

He used to patch his clothes, and it was said to him:

"Why do you patch your shirt up, O Caliph of the faithful?"

He said:

"(I do that) so my heart feels modest, and the believers take it as an example."

He said:

"I fear for you two things most: prolonged hope and satisfying one's desires."

He said:

"Indeed, this life is fading while the Hereafter is coming rapidly. Each one of them has its sons. So, be of the sons of the Hereafter and be not of the sons of this life. Today you can perform deeds without accountability, but on the forthcoming Day there is accountability without any chance of doing deeds."

His Reliance on Allâh

'Ali's dependence on Allâh was tremendous. Sincere belief makes a person fear only Allâh ﷻ. Allâh ordains whatever will happen, so it is best to realize this and know if we follow His way, we will be all right.

Yahya bin Murrah said:

'Ali bin Abi Tâlib ﷺ went to the mosque to perform the voluntary night prayer. After he finished his prayer, he

came to us and asked: "Why are you standing here?" We said: "To guard you." He said: "Against the dwellers of the heavens or the dwellers of the earth?" We said: "Against the dwellers of the earth." He said: "Nothing happens on the earth unless it has been decreed in the heavens. Everyone has two angels assigned to protect and guard him until his destiny ends. Then, the angels abandon him."

His Knowledge

'Ali ﷺ was one of the most profoundly knowledgeable and wise. Anas ﷺ narrated that the Prophet ﷺ said to his daughter Fâtimah رضي الله عنها:

"I have given you in marriage to the most intelligent, and the earliest who accepted Islam, and the most knowledgeable."[1]

'Ali ﷺ said about himself:

"By Allâh, there is not a single Verse revealed that I didn't know its subject or incident. Indeed, Allâh has bestowed on me a committing heart and a fluent tongue."[2]

'Umar ﷺ said:

"I seek refuge in Allâh from a problem (that occurs) while Abul-Hasan ('Ali) is away."

His son Al-Hasan ﷺ said about him when he was killed:

"Indeed, the one who neither proceeds him nor those to come after him will outstrip him in knowledge."

Love of Allâh's Messenger ﷺ for Him

'Ali ﷺ was one of the most beloved and the nearest to the heart of Allâh's Messenger ﷺ. He was his cousin, was reared by him, and grew up under his sponsorship. This love grew stronger day

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[1] *Siyar A'lam An-Nubala'*.

[2] Reported by Al-Bukhari and Ahmad.

Muhammad narrated on the authority of his father:

> "Al-Hasan ﷺ performed the funeral prayer for his father 'Ali ﷺ who was buried in Al-Kufah near the ruler's headquarters. The grave was concealed lest Al-Khawarij would exhume it. He died at the age of sixty-three or sixty-four years old."[1]

In this way, 'Ali ﷺ was killed while passing his life struggling in the way of Allâh ﷻ. He lived his life as a truthful worshipper and a patient warrior. He had lived an exemplary life and he died a martyr.

[1] *Siyar A'lam An-Nubala'.*

disdained the worldly life and felt comfort in the night for worship. If we came to him, he would draw us near to him. If we asked him, he would answer us. Despite our nearness to him and his nearness to us, we would not dare speak to him due to our awe of him. When he smiles his teeth are like pearls."

Abu Turab

Abu Turab was one of the most beloved names to 'Ali ﷺ. He was pleased whenever he was called therewith. There was a story behind that name:

Allâh's Messenger ﷺ once came to the house of Fâtimah رضي الله عنها but he did not find 'Ali ﷺ there. He said: "Where is your husband?" Fâtimah رضي الله عنها said: "We had words with each other and I became angry, so he went out and did not take a nap here." He said to a man: "Go and look for him." The man came and said: "O Allâh's Messenger! He is sleeping in the mosque." Allâh's Messenger ﷺ went to the mosque where he found him sleeping while his garment had fallen from his side and it was covered with dust. Allâh's Messenger ﷺ removed the dust from it while saying: "Get up Abu Turab. Get up Abu Turab."[1] (Abu Turab means the father of dust.)

[1] Reported by Muslim.

His Martyrdom

'Ali ﷺ was assassinated by one of Al-Khawarij (those who rebelled against 'Ali ﷺ). Al-Khawarij were warriors on the side of 'Ali ﷺ on the day of Siffin. When the soldiers of Mu'âwiyah ﷺ raised *Al-Mushaf* (the Noble Qur'ân) requiring arbitration (it was a maneuver from their side) and they (Al-Khawarij) fought against him under the pretext that 'Ali accepted the arbitration which was a major sin. They gave a verdict that the one doing a major sin becomes an unbeliever, hence he should be killed, so they decided to kill him.

Al-Hasan bin 'Ali رضي الله عنهما narrated what happened that night as saying:

> I went out the day before, while the Caliph of the faithful (his father 'Ali ﷺ) was performing the prayer. He said to me: "Dear son! I spent the last night intending to awake my household, since it was the night before the seventeenth day of Ramadan but I was overtaken by sleep. I saw Allâh's Messenger ﷺ in a dream. I said: 'O Messenger of Allâh! I have suffered crookedness and contention.' He ﷺ said: 'Invoke Allâh against them.' I said: 'O Allâh! Grant me (companions) better than them. And grant them a ruler more evil than me.'" Ibn An-Nabbah came and called for the prayer. So, 'Ali ﷺ went out. Two men met him; the first man's strike hit the door, and the other man's hit his head.

Ja'far bin Muhammad narrated on the authority of his father that 'Ali ﷺ used to carry a short stick to awake the people for the prayer therewith. When Ibn Muljam hit him, 'Ali ﷺ said:

> "Feed and water him. If I live, I will either kill or pardon him. If I die, kill him in the manner he killed me. Indeed Allâh does not like transgressors."

'Ali ﷺ stayed alive Friday, Saturday, and then died on Sunday night (eleven days before the end of Ramadan). Ja'far bin

Talhah bin 'Ubaidullah ﷺ

His Name

His name was Talhah bin 'Ubaidullah bin 'Uthman bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Luai bin Ghalib Al-Qurashi At-Taimi. His nickname was Abu Muhammad and he was from among the first eight persons who accepted Islam. His lineage meets with Abu Bakr ﷺ at Ka'b bin Sa'd.

His Mother

As-Sa'bah bint Abdullâh bin Abbad bin Malik, the sister of Al-'Ala' bin Al-Hadrami. Allâh ﷻ had guided her to Islam.

He was known by this name, Talhah, in the pre-Islamic period and also after Islam. Allâh's Messenger ﷺ titled him *Talhatul-Khair* (Talhah the generous), *Talhatul-Fayyad* (Talhah the bountiful), and *Talhatul-Jood* (Talhah the generous).

Undoubtedly, the numerous titles of Talhah show us his favor. Each title shows a specific virtue, and he was wholly virtuous.

His Features

Allâh does not judge the people on the criterion of their bodies or wealth or material status. He judges according to their piety, sincerity and adherence to Islam. Allâh the Almighty says:

> "O mankind! We have created you male and female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allâh is that (believer) who has *At-Taqwa* [he is one of the *Muttaqûn* (the pious). Verily, Allâh is All-Knowing, All-Aware." (49:13)

The Prophet ﷺ said:

> "Indeed, Allâh does not look at your figures or wealth but

looks at your hearts and deeds."[1]

We mention here the physical features of a prominent Companion so that you might imagine him. Thus, when you read his biography, you might get a feel for him what he looked like in his pleasure or sadness. We will be able to imagine him in these situations: when he was angry, satisfied, during his travel, when he was still, and on the battlefield as he fought in the way of Allâh ﷻ.

He was black in complexion with thick but straight hair. He was handsome, and he walked with a quick pace. He did not dye his gray hair.

His Reversion to Islam

When Talhah ﷺ reverted to Islam, he was one of the best Muslims. He was one of the strongest in religion, and one of the most sincere to Allâh ﷻ and His Messenger ﷺ.

Let us hear him narrating the cause of his conversion to Islam. He said:

> I went to the market in Busra[2] where I found a monk in his synagogue. He was asking the people of this season (meaning the pilgrims): "Is there anybody among you from the people of *Al-Haram* (Makkah)?"

I said:

"Yes."

Christian monk said:

"Has Ahmad appeared?"

I said:

"Who is Ahmad?"

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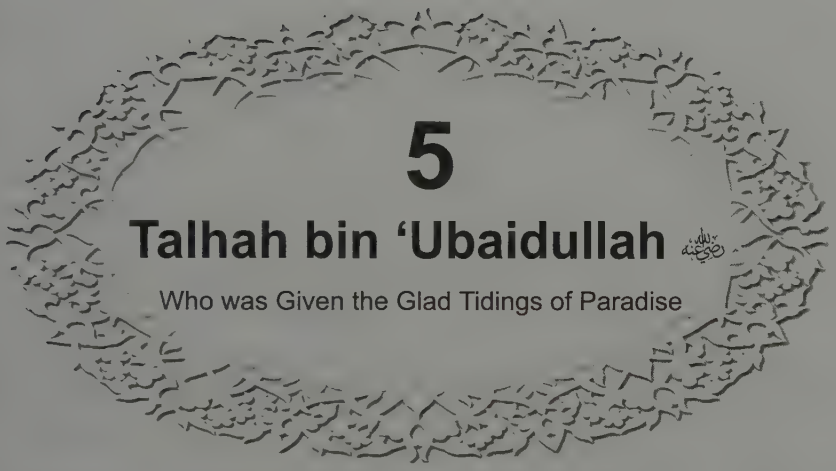
[1] *Muslim* 2564.

[2] A town in Ash-Sham.



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Talhah bin ‘Ubaidullah رضي الله عنه

Who was Given the Glad Tidings of Paradise

they could find help and safety.

Talhah was one of the wealthy and respectable members of the society. The pagan Makkans assigned some people to harass him.

Talhah ﷺ was always traveling outside of Makkah, and he was outside of Makkah when the Prophet ﷺ and Abu Bakr ﷺ migrated to Al-Madinah. He was passing near Al-Madinah on his way back from Syria with a trade caravan that he saw all the inhabitants of the town camping outside of Al-Madinah. He knew that it was not a festival time. He inquired about the event and was told that the inhabitants of the town were waiting for the arrival of the Prophet ﷺ. Talhah ﷺ immediately left for Makkah to meet the Prophet ﷺ on the way before his arrival to Al-Madinah. At a place near Al-Madinah, he met them. He told the Prophet ﷺ how anxious the people of Al-Madinah were to meet him. He gave the Prophet ﷺ and Abu Bakr ﷺ new clothes for their entry, and continued his trip to Makkah. Talhah ﷺ resumed his voyage to Makkah because he brought with him goods from Syria for some merchants. He delivered all the goods in his custody to the people for whom he brought them, and left the city with his family under the cover of darkness to Al-Madinah.

Upon arriving in Al-Madinah, Talhah ﷺ continued to sacrifice what he had for the sake of Islam, and did his best to spread the message of Islam.

Glad Tidings of Paradise

Talhah bin 'Ubaidullah ﷺ was one who was given glad tidings of Paradise for his truthfulness, religion, pure belief, forbearance against the polytheists and his struggle in the cause of Allâh ﷻ. He deserves a great reward and the dwelling in the Garden whose width is as equal as the heavens and earth, for Allâh the Almighty says:

> "Is there any reward for good other than good?" (55:60)

Narrated Sa'id bin Zaid ﷺ that Allâh's Messenger ﷺ said:

> "Ten are in Paradise: Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman, 'Ali, Az-Zubair, Talhah, Abdur-Rahman bin 'Awf, Abu 'Ubaidah bin Al-Jarrah, and Sa'd bin Abu Waqqas."

Sa'id ﷺ (the narrator) counted them as only nine, and kept silent about the tenth. The people said:

> "We ask you to tell us who the tenth is, O Abul-A'war (the father of the one-eyed)."

He said:

> "Since you have asked me by Allâh, Allâh's Messenger ﷺ said: 'And Abul-A'war (referring to himself) is in Paradise.'"[1]

In another *Hadith* narrated by Abu Hurairah ﷺ:

> Once, Allâh's Messenger ﷺ, Abu Bakr, 'Umar, 'Ali, 'Uthman, Talhah and Az-Zubair were on the mount of Hira', and it moved. Thereupon, Allâh's Messenger ﷺ said:
>
> 'Be firm. There is only a Prophet, a truthful one, and a

[1] Reported by At-Tirmidhi.

The monk said:

"Ibn Abdullâh bin Abdul-Muttalib who the Scriptures foretold, this is the month when he will appear. He is the last of the Prophets. He will appear in *Al-Haram* and migrate to a land that is swampy, rocky and has date palms. Be careful lest anyone should precede you in following him."

Talhah ﷺ said:

The news was very interesting, and affected me greatly, so I went out quickly until I reached Makkah. A group of young men walked along the side of the road outside of Makkah and was chatting. They listened to the songs of the trade caravans heading to Makkah, and they saw under the scarf of darkness, a caravan slowly coming closer on the way back from Syria. To their surprise, when I stepped down from my camel, and ran toward them to greet them, I hastily asked if they had any news from Makkah.

They said: "Yes," and told that the city was in turmoil as Muhammad, the honest and trustworthy, alleged that he had been sent by Allâh to deliver the final revelation that would complete His religion. It called people to abandon the worship of inferior dead things like stone idols, and it directed people to pray to the One Allâh Who is the Creator of all living things, the planets, the sun, the moon and the oceans. Muhammad told them to be kind to their slaves and to stop fighting each other. These words touched me and I immediately inquired whether anyone of the Quraish tribe believed in him. They told me that Ibn Abu Quhafah followed him, and they also had believed in him. I directly vowed that I would follow Muhammad ﷺ and defend the Message he brought from Allâh. I told the group that he was a true Messenger from Allâh.

I went out directly until I came to Abu Bakr ﷺ, and told

him the story and asked him to take me to the Prophet ﷺ, where I could proclaim my acceptance of Islam.[1]

Talhah was a man of wisdom to whom truth was more important than anything else. He realized that a man of that caliber could never be an imposter, falsely claiming he had received revelation from Allâh. He was one of those whom Abu Bakr ﷺ brought to Allâh's Messenger ﷺ where they proclaimed the Testimony of Faith:

"None has right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh."

'Âishah رضي الله عنها said:

"Indeed, after Abu Bakr ﷺ had reverted to Islam, he brought 'Uthman bin 'Affan, Talhah, Ibn Maz'un, Abu 'Ubaidah, Abdur-Rahman bin 'Awf and Abu Salamah at Al-Arqam where they proclaimed their acceptance of Islam."[2]

The Emigration

The situation in Makkah was very hard for the Prophet ﷺ and other Muslims. The Prophet ﷺ spent thirteen years calling people to Islam. Few people were brave enough to outwardly show their acceptance of Islam, due to the Quraish who did everything to prevent any contact between the Prophet ﷺ and members of tribes who visited Makkah for pilgrimage or trading. The Muslims, on the other hand, were constantly subjected to harassment and cruel treatment. This prevented Islam from spreading faster. The Prophet ﷺ was often filled with sorrow for the conditions of his followers, and told them to seek refuge at places other than Makkah. He secretly contracted a pledge of protection with some chiefs in Al-Madinah and instructed his Companions to migrate there where

[1] *Al-Isabah* 3/420.

[2] *Ar-Riyad An-Nadirah* 1/90.

Pledge of Death

Talhah ﷺ defended Allâh's Messenger ﷺ fearlessly on that day. He fought until his many wounds weakened him. A group of Companions of the Prophet ﷺ pledged to sacrifice their lives defending Allâh's Messenger ﷺ when some Muslim combatants retreated. Some of them were killed. Among the group that pledged to defend Allâh's Messenger ﷺ were Abu Bakr, 'Umar, Az-Zubair, Talhah, Sa'd, Sahl bin Hunaif and Abu Dujanah ﷺ.[1]

'Âishah and Umm Ishaq رضي الله عنهما, the two daughters of Talhah ﷺ said:

> "Our father received 24 wounds on the day of Uhud. His skull was fractured too."[2]

It is narrated that when some Muslims retreated, Talhah was one who pledged to defend Allâh's Messenger ﷺ. Malik bin Zuhair, a polytheist, shot an arrow at the Prophet ﷺ, and Talhah ﷺ took the arrow at his hand to protect the face of the Prophet ﷺ. In doing so, his little finger was paralyzed. It is narrated that when Talhah ﷺ had received the stab, he said:

"*Hass, Hass.*"

On this occasion, Allâh's Messenger ﷺ said:

> "Had he said, 'In the Name of Allâh,' he would have entered Paradise while the people are looking at him."

Narrated Qais bin Abi Hazim ﷺ:

> "I saw Talhah's paralyzed hand with which he had protected the Prophet ﷺ (from the arrow)." (*Al-Bukhâri*)

Talhah ﷺ attained Good Deeds

On the day of Uhud, Allâh's Messenger ﷺ bestowed the title

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[1] *Al-Isabah* 3/420.

[2] *Tareekh Al-Islam.*

Talhatul-Khair (Talhah the generous) on Talhah ﷺ, as he deserved it.

Abdullâh bin Az-Zubair رضي الله عنهما told that he heard Allâh's Messenger ﷺ saying on that day:

> "Talhah deserves recognition and honor for what he did on the day of Uhud."

Abdullâh bin Az-Zubair رضي الله عنهما further said:

> "The Prophet ﷺ was wearing two armors on the day of Uhud, and when he tried to climb a rock, he couldn't. Talhah knelt and waited until Allâh's Messenger ﷺ finally climbed the rock."

Abdullâh bin Az-Zubair رضي الله عنهما told that he heard Allâh's Messenger saying:

"Talhah has done well."[1]

Talhah ﷺ was the One Who fulfilled His Obligation

Talhah ﷺ narrated to us that Allâh's Messenger ﷺ described him as one of those who قضى نحبه. The words قضى نحبه have various interpretations: They refer to one who fulfills his promise, the one who is martyred in the way of Allâh, and the one who fulfills his vows.

He said:

> The Companions of Allâh's Messenger ﷺ said to a bedouin:
>
> "Ask Allâh's Messenger ﷺ about him who قضى نحبه."
>
> The bedouin asked him, but Allâh's Messenger ﷺ did not answer him. I was staying near the door of the mosque wearing a green dress, when Allâh's Messenger ﷺ saw me, he said:

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[1] *Al-Isabah* 3/420.

martyr on you.'"[1]

That was another glad tiding for them because all of the Prophets, the truthful, and martyrs are in Paradise. They are in the highest ranks of it, in accordance with the Statement of Allâh the Almighty Who says:

> "And whoso obey Allâh and the Messenger (Muhammad ﷺ), will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqun* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq ﷺ) the martyrs and the righteous. And how excellent these companions are!" (4:69)

When you read the biography of Talhah ﷺ, you will come to know the cause of his reaching this high status. His sole aim in this life was Paradise. It was not the temporary pleasures found in this material life. His aim was the Hereafter, not the perishable life. Thus, what he sincerely intended was given to him.

[1] *Al-Bukhari* and *At-Tirmidhi*.

Talhah ﷺ, the Brave Hero

The Day of Badr

Talhah ﷺ did not witness Badr because he was not in Al-Madinah at the time. Had he been there, he would have been one of the horsemen of that day. He was in Syria at that time and went to Allâh's Messenger ﷺ after he had returned victorious from Badr.

Talhah ﷺ asked Allâh's Messenger ﷺ about his share in the spoils of war. Allâh's Messenger ﷺ said:

"You have your share."

He further said:

"And my reward (meaning the reward in the Hereafter)?"

Allâh's Messenger ﷺ said:

"You have a reward as well."

For this reason, Talhah ﷺ was counted among *Al-Badri* (the people who witnessed the battle of Badr.)

There is a narration stating that Allâh's Messenger ﷺ had sent Talhah and Sa'd bin Zaid to Syria as scouts. They returned to Al-Madinah on the day of Badr, so Allâh's Messenger ﷺ allocated for each of them their due shares. Thus, they were considered as participants in the battle of Badr.

The Day of Uhud

The day of Uhud was named 'the day of Talhah bin 'Ubaidullah' because of his daring fight and his defense of Allâh's Messenger ﷺ. The day of Uhud was an unforgettable situation, and it was narrated that whenever the day of Uhud was mentioned, Abu Bakr ﷺ would say:

"That was the day of Talhah."

"Where is the one who asks about the one who قضى نحبه?"

The bedouin said: "I am, O Messenger of Allâh!" He said:

"This is one of those who قضى نحبه."[1]

It is narrated that when Allâh's Messenger ﷺ returned from Uhud, he mounted the pulpit, praised Allâh the Almighty, and consoled the Muslims for their martyrs and gave them all good tidings of the great rewards. He then recited the Verse:

> "Among the believers are men who have been true to their covenant with Allâh [i.e., they have gone out for *Jihâd* (holy fighting) and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e., have been martyred); and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allâh) in the least." (33:23)

When Allâh's Messenger ﷺ was asked about him who was قضى نحبه, Allâh's Messenger ﷺ said:

"This is one of them," and looked at Talhah.

Talhah was one of those who pledged to death on the day of Uhud to protect Allâh's Messenger ﷺ, and he fulfilled his promise and met his vow. He didn't back down, not even while death and slaughter was all around him, he received 24 wounds on that day and one of his fingers was paralyzed.

Talhatul-Fayyad (Talhah the Bountiful)

As we have read, Talhah ﷺ had many titles, and do you know who gave him those titles? The Prophet ﷺ gave him all of these titles, and each title signifies a special virtue that belonged to Talhah ﷺ. How special it must have been to have made such a good impression on the Prophet ﷺ, that he designed a name for

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[1] *At-Tirmidhi* 3742.

him.

Talhatul-Fayyad (Talhah the bountiful) is one of his titles bestowed on him by Allâh's Messenger ﷺ.

His son Musa narrated:

> Indeed, Talhah slaughtered a *Jazur* (a she-camel that can be slaughtered) and dug a well on the day of Dhi Qirad, and served food and drink to them. Thereupon Allâh's Messenger ﷺ said:
>
> "O *Talhatul-Fayyad* (Talhah the bountiful)."
>
> So, he was so named.[1]

[1] *Al-Mustadrak* 5604/1202 by Al-Hakim.

His Generosity and Spending in the Way of Allâh

Talhah ﷺ was known to be full of munificence (generous). When he gave, he gave what he could most afford. He gave to anyone who asked and who seemed in need. Generous people usually have abundant virtues of goodness. They are people who care about others around them and so they are not selfish. Generosity dwells in souls that love good, and are filled with good intentions and care for their fellow human being.

The generous are loved by Allâh ﷻ and His creation. There were many situations that show Talhah's generous spirit, but for this purpose, we will only enumerate a few important ones:

1. Honor for the Womb

A bedouin came to Talhah ﷺ and asked him for a loan. Talhah ﷺ said to the bedouin:

> "This is a blood relationship no body before you asked me. I have a piece of land for which 'Uthman offered me 300,000. If you will take it, I will sell it to 'Uthman ﷺ and give the price to you."

The bedouin said:

> "I wish the price." 'So, he sold it to 'Uthman ﷺ and paid the bedouin the price.[1]

2. I will not dismay Him Who searches for My Help

One day, Talhah ﷺ wore a valuable cloak; a man saw it and managed to take it from him. The people gathered to retrieve it for Talhah ﷺ, but he said to them:

"Give it back to him."

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[1] *Ar-Riyad An-Nadirah.*

When the man saw Talhah ﷺ, he got embarrassed and gave the cloak to him. Talhah ﷺ said to the man:

> "Take it. May Allâh bless you with it. I feel shy lest a man should lose hope in me and I dismay him."[1]

This story illustrates clearly many wonderful things about Talhah ﷺ. His shyness, his benignity, his tolerance and his pardon. It shows how the generous person is a person of strength and worthy of respect and love. A good man, a noble man, must first be generous and kind to people.

Charity and Joining One's Relatives

Muhammad bin Ibrahim said:

"Talhah used to earn about 400,000 to 500,000 from Iraq, and about 100,000 dinar from Ash-Sharah.[2] He helped poor people from Banu Taim (his tribe).

He helped people to marry by helping them to pay their debts. He used to give 'Âishah, his daughter, 10,000 dirham every year, plus he paid 30,000 dirham to (his daughter) Subayhah.

Summon My People to Me

As a successful merchant with uncorrupt intentions, he gained a lot of wealth. From this wealth, he supported all of his relatives and friends. He tried not to overlook anyone in need. He not only gave them money but he helped them pay their debts. His wife Su'da bint 'Awf Al-Murriyyah told us:

> One day I entered on Talhah ﷺ and asked him, "What is wrong with you? I fear maybe I've done something wrong?" He said, "By Allâh, No. You are the best wife for a Muslim. But, I have some money that concerns me." I said, "What is the matter? Why don't you get rid of it?

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[1] *Ar-Riyadh An-Nadirah.*

[2] Name of a place.

> You have your people." He said, "O summon my people." For he started giving away whatever was in his hand. By midnight Talhah had distributed everything he had, and that helped him have a good night's sleep.

His wife further said:

> I asked the trustee, "How much did he give?" He said, "400,000."[1]

This narration shows a great generosity. We should remind ourselves how often Allâh, in his Glorious Qur'ân tells us to give in charity, and we would do well to remember the Day that is described as:

> "The Day when neither wealth nor sons shall avail." (26:88)

His Impartiality

Talhah ﷺ was looked at by all the Prophet's Companions as an example of high morals and virtues. He certainly was eminent in both respects.

The true believer deals impartially with all the people, and he doesn't make a fuss distinguishing who is deserving or who isn't. He just gives where he thinks there is a need. In the Qur'ân, we are told to look out for our families, and the community at large thereafter, giving in *Zakat* every year.

A man came to Talhah ﷺ and said:

> "Have you seen that Yemeni who knows the *Hadith* better than you? We hear from him what we do not hear from anyone else." (The man was referring to Abu Hurairah ﷺ).

Talhah ﷺ said:

> "As to your statement that he heard from Allâh's

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[1] *Siyar A'lam An-Nubala'* 1/32.

Messenger ﷺ what we did not hear, this is right. That is because we, the wealthy people, used to visit Allâh's Messenger ﷺ every now and then, while he had no wealth. He stayed with Allâh's Messenger ﷺ all the time; hence, he heard what we did not hear. And be informed that no one fearing Allâh would fabricate a speech, and attribute it to Allâh's Messenger ﷺ."[1]

[1] *At-Tirmidhi* 3837.

His Love for Allâh's Messenger ﷺ

Talhah ﷺ loved Allâh's Messenger ﷺ much. His love to Allâh's Messenger ﷺ was not comparable to anyone or anything else. To love Allâh's Messenger ﷺ is the first sign of belief. Anas ﷺ narrated that the Prophet ﷺ said:

> "None of you will have Faith till he loves me more than his father, his children and all mankind." (*Al-Bukhâri*)

The behavior of Talhah ﷺ proved his boundless love to Allâh's Messenger ﷺ. He loved him more than his wealth, his sons, his parents and the whole people. Nay, he loved him more than his soul within him.

1. May I be Sacrificed

We have seen his situation on the day of Uhud when some Muslims retreated, Talhah ﷺ stood like a dauntless lion defending Allâh's Messenger ﷺ while arrows showered toward and around him, but he did not retreat. He received blow after blow. He had pledged to die for the cause of Allâh ﷻ. Is there a greater love than this? To sacrifice oneself for another is the greatest act a person can do for another.

2. One's Words

One of the signs of love and respect is when a person listens carefully to the other. Talhah ﷺ was always careful to pay attention to the utterances of the Prophet ﷺ.

Narrated Jabir ﷺ: I heard 'Umar ﷺ saying to Talhah ﷺ:

> "What is wrong with you? You are unkempt and dusty-faced since the death of Allâh's Messenger ﷺ. Are you suffering from your cousin's appointment as caliph? (referring to Abu Bakr ﷺ)."

Talhah ﷺ said:

"Allâh forbid. But I heard Allâh's Messenger ﷺ say: 'Indeed, I know a word that if a man says it on his death-bed, his soul will find a restful abode upon leaving his body, and it will be light for him on the Day of Judgement.' I did not ask Allâh's Messenger ﷺ about it, nor did he inform me about it. This is the reason I am suffering."

'Umar ﷺ said:

"I know it."

Talhah ﷺ said:

"Praise be to Allâh. What is it?"

'Umar ﷺ said:

"The word he had said to his paternal uncle, Abu Tâlib. (Meaning: None has the right to be worshipped but Allâh). Then Allâh's Messenger ﷺ asked me to utter it at the time of death."

Talhah ﷺ said:

"You have told the truth."[1]

Return it Back to Talhah ﷺ

Talhah ﷺ loved everything pertaining to Allâh's Messenger ﷺ, and he was responsible for the scent and saddle of Allâh's Messenger ﷺ.

Another man came to Allâh's Messenger ﷺ asking him to lend him one of the two. Allâh's Messenger ﷺ said to him:

"This is with Talhah bin 'Ubaidullah."

The man came to Talhah ﷺ and told him the matter. Talhah ﷺ refused to give the man either item. The man returned to Allâh's

[1] *Siyar A'lam An-Nubala'.*

Messenger ﷺ who said to him the same as he had said the first time.

Talhah ﷺ said:

"Allâh's Messenger ﷺ did not send that man unless he intends to give him one of the two things, because whenever anyone asked Allâh's Messenger ﷺ for anything, he never withheld it."

Talhah ﷺ further said:

"It is better for me to keep the perfume that touches the skin of Allâh's Messenger ﷺ than to keep the saddle, so I gave the man the saddle."

Then, Allâh's Messenger ﷺ ordered his mount to be saddled for a journey, and the man came to Talhah ﷺ and asked him:

"Which of the two saddles was liked more by Allâh's Messenger ﷺ?"

Talhah ﷺ said:

"At-Tâ'ifiyyah (the one made in Tâ'if)."

Talhah was certain that it was the worst. He saddled it and gave it to the man. When the man mounted the riding animal, he fell. The man asked:

"Who saddled this saddle?"

They said:

"So-and-so."

He said:

"Return it back to Talhah."

And it was returned back to him accordingly.

Talhah ﷺ said:

"By Allâh, I never cheated anyone since I reverted to

Islam except that man by telling him the wrong saddle, so I could get back the saddle of Allâh's Messenger ﷺ."

Mentioning Him with Good

Because Talhah ﷺ was virtuous and righteous, most of the Companions and those who followed them mentioned him with good. They praised him abundantly.

Imran, the son of Talhah ﷺ, went to see 'Ali ﷺ after the battle of the Camel. 'Ali ﷺ received him and said to him:

"I pray Allâh ﷻ to make your father and me among those about whom Allâh said:

'And We shall remove from their breasts any deep feeling of bitterness (that they may have), so they will be like brothers facing each other on thrones.'" (15:47)[1]

Jabir ﷺ said:

"I accompanied Talhah and I had never seen a man giving so much without being asked, except him."[2]

Su'da, his wife said:

"One day, Talhah gave 100,000 in charity."

When Ibn Abbas رضي الله عنهما was asked about Talhah and Az-Zubair رضي الله عنهما, he said:

"May Allâh show mercy on them. They were Muslims; dutiful and pious, and very virtuous. Surely, Allâh will forgive them their former sins from the old times, and may Allâh ﷻ inflict anyone who tries to come between two believers."[3]

[1] *Siyar A'lam An-Nubala'* 1/38.

[2] *At-Tabarani fil-Kabir* 194.

[3] *Ar-Riyad An-Nadirah* 4/263.

His Eloquence

Talhah ﷺ was an eloquent orator and a fluent speaker. He knew just the right thing to say. 'Umar ﷺ consulted the people about the marching forth for fighting the Persians who had gathered in Nahawand. Talhah ﷺ stood and recited the Testimony of Faith, and then he said:

> "O Commander of the faithful! You have been experiencing the trials and afflictions of this life, so tell us what to do, and we will obey. Call on us, and we will respond. Lead us, and we will follow. Prepare the mounts, and we will mount them. You are the one charged with such affairs. And you have been tested and tried. Nothing but good has come your way as Allâh the Almighty has ordained for you."[1]

[1] *Ar-Riyad An-Nadirah* 4/263.

His Death

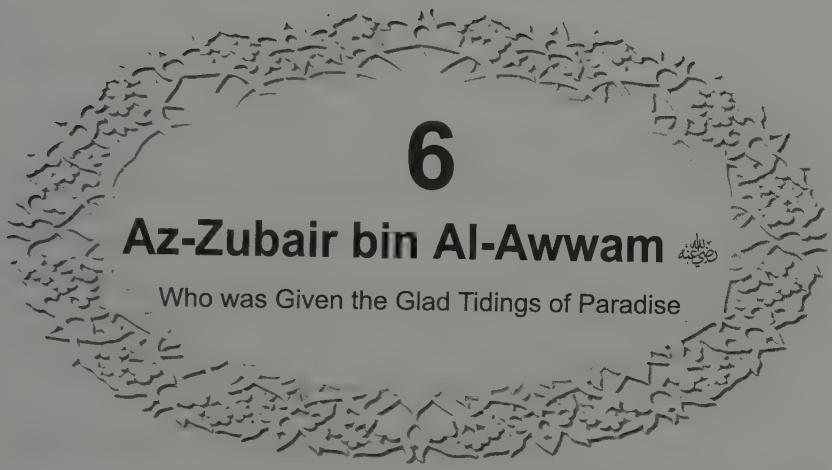
After the death of 'Uthman ﷺ, who was killed by some rebellions, Talhah ﷺ and some other Companions put pressure on the fourth caliph 'Ali ﷺ to take the revenge of 'Uthman's murder.

However, when he joined the army which went to Koofah to fight the army headed by 'Ali ﷺ, he could not accept fighting among the Muslims, especially when he was convinced by 'Ali ﷺ that he was wrong.

The real mettle of a man is tested when he has to correct a wrong decision publicly made. But he successfully passed such a test.

Talhah ﷺ courageously changed his mind, and withdrew from the battlefield and tried to settle the dispute. The opposition did not accept such a withdrawal. Some rebels wanted the fire to remain heated. Therefore, one of the rebels shot an arrow that cut a vein in his leg, and it got bleeding until his death near Iraq.

He died on Thursday, the 10th of Jumadiul-Akhir, 36 AH.



6

Az-Zubair bin Al-Awwam ﷺ

Who was Given the Glad Tidings of Paradise

Az-Zubair bin Al-Awwam ﷺ

His Name

This prominent Companion's name was Az-Zubair bin Al-Awwam bin Khuwailid bin Asad bin Abdul-Uzza bin Qusai bin Kilab.

He was related to Allâh's Messenger ﷺ through Qusai bin Kilab, and he was Qurashi Asadi. His nickname was Abu 'Abdullâh. His mother was Safiyyah bint Abdul-Muttalib, who belonged to the same noble family.

His Features

Az-Zubair bin Al-Awwam ﷺ was very tall, his hair was thick but his beard's hair was sparse. His complexion was light brown, and he didn't dye his hair but left it gray.

He was resolute even when he was young. During his youth, he quarreled with a man and broke his hand. The man was carried to his house. When he passed by Az-Zubair's mother, and she came to know that her son had broken his hand, she said words of praise for her son and was proud that he could defend himself.

His Relation with Allâh's Messenger ﷺ

Allâh's Messenger ﷺ was the husband of 'Âishah رضي الله عنها, the sister of Asma' bint Abu Bakr رضي الله عنها, the wife of Az-Zubair ﷺ. Umm Habibah, the grandmother of Az-Zubair ﷺ was the grandmother of the Prophet ﷺ.

Halah bint Wuhaib, the maternal aunt of Allâh's Messenger ﷺ was Az-Zubair's grandmother. Khadijah bint Khuwailid رضي الله عنها, the wife of Allâh's Messenger ﷺ was the paternal aunt of Az-Zubair's grandmother. Thus, there were blood and marriage relationships between he and the Prophet ﷺ.

The Orphan

His father Al-Awwam bin Khuwailid was killed in a battle

among the tribes of Arabia that left nothing but many mourning wives and orphans. Az-Zubair was left an orphan under the custody of his mother, after losing her husband. Now, Az-Zubair's mother felt how hard life could be. Hence she was very grateful to have her son with her. She wanted her son to know how to use a sword and spear. She wanted him to become a man of dignity, and she worked very hard on him. She was stern when he needed rebuking, and didn't spare him the rod every once in awhile. She was asked why she beat him occasionally, and she replied that she was doing it to make him a disciplined man. She wanted to have a strong son to be proud of.

Az-Zubair ﷺ and the New Message

Before the advent of Islam, Az-Zubair ﷺ was aware of the bad condition of the people in Makkah. He knew the people were lacking guidance. The society had grown so corrupt. Although he was young, he understood what the principles of Islam meant, and he knew Muhammad ﷺ was honest. His mother had told him before that her nephew was famous for his truthfulness. He had listened carefully to the Prophet ﷺ and decided to adopt Islam as his way of life.

His Reversion to Islam

He went to Abu Bakr's house and asked him about Islam. Abu Bakr ﷺ told him that Muhammad ﷺ was a Messenger from Allâh, and he explained to him the principles of Islam, urging him to follow the teachings of the Prophet ﷺ. Az-Zubair ﷺ was convinced and expressed his interest to meet the Prophet ﷺ and embrace Islam.

When Az-Zubair bin Al-Awwam ﷺ embraced Islam, he was only 15 years old. He embraced Islam after Abu Bakr ﷺ (i.e., he was the fourth or fifth to revert to Islam). He was known for his piety and keen sense of self-awareness.

The non-Muslim's in his community resented his conversion and tortured him in order to coerce him into abandoning his

religion. They were idol worshippers and wanted to turn him back to his old religion. His paternal uncle tried to compel him to return to the religion of his forefathers, i.e., to worship Al-Lat, Al-Uzza and other idols, but Az-Zubair wouldn't let anyone turn him away from the truth. No matter who they were, no matter what he might face of trials and afflictions.

His mother was one of the hardest on him to make him return to her way of worship. His uncle wrapped him in a mat and filled it with smoke to suffocate him, hoping he would give in, but it was to no avail. In spite of all the hardships, Az-Zubair ﷺ remained true to his belief. He wanted to be strong like the Muslims around him who were a good example to him. He knew Islam's superiority and how it made people better in every way.

Az-Zubair ﷺ defends Islam

One day as the chiefs of the Quraish were sitting near the Ka'bah mocking the Prophet ﷺ and his followers, a young man approached them crying. He began shouting that Az-Zubair ﷺ had beaten up his father and had broken his arm. The young man added: "He was about to kill my father." He urged the chiefs of the Quraish to stop the orphan.

The chiefs of the Quraish asked the young man about the reason that made Az-Zubair ﷺ beat his father. He explained:

> "It was because of the difference of religion. My father said something bad about Muhammad and Islam, and Az-Zubair got angry at hearing such insult because he had already accepted Islam. He lost control and attacked my father until I thought he would kill him."

The First to draw his Sword for Islam

Az-Zubair bin Al-Awwam ﷺ had the honor to be the first to draw his sword in the way of Allâh ﷻ. He loved Muhammad ﷺ very much. His love was not due to the relationship only between Allâh's Messenger ﷺ and him. It was due to the fact that the love of Allâh's Messenger ﷺ is a religious duty, because

Allâh's Messenger ﷺ was the one charged with conveying the Message of Allâh ﷻ. Additionally, Allâh's Messenger ﷺ had the characteristics that endeared him to everyone who came to know him closely.

It was rumored in Makkah that the unbelievers had killed Allâh's Messenger ﷺ. The news affected all the Muslims, but Az-Zubair became so angry that he drew his sword and began searching for the culprits. When the Prophet ﷺ saw him, he called him:

"What is wrong with you, O Zubair?"

He said:

"I was told you had been killed."

Allâh's Messenger ﷺ prayed to Allâh ﷻ to bless him and his sword. It was said that the Prophet ﷺ asked him:

"What would you have done?"

Az-Zubair ﷺ said:

"By Allâh, I intended to shed the blood of the guilty in Makkah."

His Migration

When the unbelievers of Makkah intensified their persecution against the Muslims, Allâh's Messenger ﷺ permitted them to migrate to Abyssinia. Az-Zubair ﷺ was among those to migrate. When they reached there, they found the people very nice to them. They received good treatment and lived in peace.

When the Muslims felt secure and protected under the care of the emperor, they found an opponent of the emperor had revolted against him. The Muslims were afraid the rebel might seize power and overcome the emperor. The emperor had to fight a big battle against his foe. The Muslims were very anxious to know the result of the battle, which was about to take place behind the Nile River. They asked Az-Zubair ﷺ to go to

the scene of the battle and bring them news. Az-Zubair ﷺ made a float and swam to where the battle was taking place. He saw the emperor defeat his opponent, and returned to tell his fellow Muslims the good news.

Az-Zubair ﷺ and his companions in Abyssinia received news that the Muslims had finally found refuge in Al-Madinah. Therefore, they all set out for Al-Madinah to join them. Upon arriving, Az-Zubair ﷺ discovered that his mother had accepted Islam and had migrated with the other Muslims. He was so happy to meet the Prophet ﷺ and his mother under the banner of Islam.

Allâh's Messenger ﷺ had a brotherhood between he and 'Abdullâh bin Mas'ud ﷺ in Makkah. When they migrated to Al-Madinah, Allâh's Messenger ﷺ held the contract of brotherhood between him and Salamah bin Salâmah bin Waqsh ﷺ.

His Courage

Az-Zubair bin Al-Awwam ﷺ was an extremely courageous horseman, a unique warrior and a daring combatant. He was young, strong and eager to put an end to the tyranny of the pagans. He never feared a situation or an enemy.

The Brave Fighter

He participated in all the battles with Allâh's Messenger ﷺ, and he shared in the first Battle Badr that was waged against Islam. He did his best to protect his faith, state and his fellow Muslims.

A year later, the Quraish wanted to take revenge for the big blow they received at Badr. Az-Zubair ﷺ and other Companions of the Prophet ﷺ kept steadfast and protected the Prophet ﷺ against attempts to kill him. He stood in the middle of the battlefield shooting arrows at the pagan fighters until the battle was over. His uncle Hamzah ﷺ was killed in the battle and his body was mutilated. His mother came to see the body of her brother, but the Prophet ﷺ told him to stop her. She was a true Muslim and told her son that she knew that her brother's body was deformed by the pagans and that she would keep patient for she knew that her brother's soul would go to Paradise.

The Quraish could not achieve their intentions, so they prepared for another battle. They held a pact against Islam and the Muslims, gathered ten thousand soldiers from all over Arabia, and headed toward Al-Madinah.

The Muslims felt the danger and discussed the best way to defend their town and people. Az-Zubair ﷺ did not lag behind in any battle or expedition with Allâh's Messenger ﷺ. He joined hands with his fellow Muslims to dig a trench, and they worked all day to complete the job before the pagan army arrived.

When the pagans arrived at the outskirts of Al-Madinah, they were stopped by the trench, and the Muslim archers were ready

to shoot them down.

The Muslim children, women and elderly men were safe inside a fenced area to keep the Jews or Pagans from getting to them. Safiyyah رضي الله عنها, Az-Zubair's mother, was at that place, and she saw a Jew roaming around. Afraid, but having to do battle anyway, she took a long stick, surprised the Jew and killed him.

When he marched out to invade Egypt, the ruler of Egypt wrote him:

> "Indeed, plague has spread in the state, so return to where you have come from."

He wrote to him:

> "I have marched out either to face plague or to be stabbed."

The Disciple of Allâh's Messenger ﷺ

Az-Zubair ﷺ used to respond to the commandments of Allâh ﷻ and the commandments of His Messenger ﷺ without the least bit of hesitation.

'Âishah رضي الله عنها said:

> "My nephew! Your two fathers (referring to Abu Bakr, his grandfather, and Az-Zubair bin Al-Awwam, his father) were among those who responded to Allâh ﷻ and His Messenger ﷺ on the day of Uhud as stated in the Noble Qur'ân:
>
> 'Those who answer (the Call of) Allâh, and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.'" (3:172)

The reason behind naming him the disciple of Allâh's Messenger ﷺ is that on the day of the Trench, Allâh's Messenger ﷺ said: "Who would bring us the news about Banu Quraizah?" Az-Zubair ﷺ said: "I will." Then he went out and brought the news. Allâh's Messenger ﷺ said for the second time:

"Who will bring us the news about Banu Quraizah?" Az-Zubair ﷺ said: "I will." Then he went out and brought the news. Allâh's Messenger ﷺ said for the third time: "Who would bring us the news about Banu Quraizah?" Az-Zubair said: "I will." Then he went out and brought the news. Thereupon, Allâh's Messenger ﷺ said:

> "Every Prophet has a disciple, and my disciple is Az-Zubair."

Thus, Az-Zubair ﷺ was most ardent to please Allâh ﷻ and His Messenger ﷺ by responding to what was ordered. If a commandment was directed to an assembly of people, he would make sure it was carried out.

Az-Zubair ﷺ led the left wing of the army, and marched to Makkah under the leadership of the Prophet ﷺ. The Prophet ﷺ announced that the Muslims did not wish to shed any blood. Upon entering Makkah, Az-Zubair ﷺ went toward the Prophet ﷺ and cleaned the dust from the Prophet's blessed face.

When the Muslims finished their job in Makkah, they received news that the Hawazin tribe in Tâ'if was preparing to fight them. The Prophet ﷺ commanded his Companions to march to Tâ'if and conquer Hawazin. The Muslims felt that they were against a very strong army, and as they met the army of Hawazin, many of them fled from the battle scene out of fear and weak faith. Only the Prophet ﷺ, Az-Zubair ﷺ and a few other Companions of the Prophet ﷺ kept their positions and fought a good battle. The leader of Hawazin saw a tall man penetrating their rows, he inquired who the brave leader of the Muslims was. They told him it was Az-Zubair ﷺ. He praised him and urged his men to show the same kind of bravery As-Zubair ﷺ had.

Az-Zubair ﷺ had participated in the battles of Mu'tah and Tabuk. Allâh's Messenger ﷺ knew the audacious spirit of Az-Zubair ﷺ, and he rightfully granted him a high-ranking decoration.

1. For Allâh's Satisfaction

Commenting about the Verse in which Allâh says:

> "And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of kindness to His slaves." (2:207)

Ibn Abbas رضي الله عنهما told that the polytheists intended to kill Khubaib ﷺ, and when they were about to slay him, he said: "Let me perform two *Rak'ât*," so they allowed him to. Having performed the two *Rak'ât*, Khubaib ﷺ said: "I feared they would think I was fearing death, otherwise I would have prolonged the two *Rak'ât*, and chanted the poetic verse:

> 'When I am killed in the state of Islam, I do not care on which flank will death befall me.'"

The polytheists crucified him while he was alive, in his torment, he prayed to Allâh ﷻ:

> "O Allâh! Indeed, You know that there is none around me to inform Your Messenger ﷺ about my place. So, convey to him my greeting."

The polytheists also shot an arrow at him and stabbed him with a spear. The Prophet ﷺ was informed about the news, so he said:

> "Who would fetch Khubaib from the cross, that he would be granted Paradise?"

Az-Zubair ﷺ said:

> "I started my mission with my companion Al-Miqdad by day and night till we reached the place after 40 days. There were 40 men guarding the body. All of them were asleep. Nothing of the body of Khubaib had changed."

Az-Zubair ﷺ carried him on his horse and went away. Seventy people of them tried to catch the two horsemen. Az-Zubair ﷺ raised his turban and said:

> "I am Az-Zubair bin Al-Awwam. My mother is Safiyyah

bint Abdul-Muttalib, and my companion is Al-Miqdad bin Al-Aswad. We are the two daring lions. If you would like to fight, we are ready. If you want to duel, we are ready. And if you would like to go away, go away."

And they went away.[1]

2. May My Father and Mother be sacrificed

His son 'Abdullâh ﷺ said:

On the day of Battle Ahzab, I was with the women and the boys in the fortress with 'Umar bin Abu Salamah. I looked at the battlefield and saw my father was moving quickly towards Banu Quraizah two or three times. When He returned, I asked, "O father! I saw you moving quickly from one place to the other." He said, "Have you seen me dear son?" I said, "Yes." He said, "Allâh's Messenger ﷺ said: 'Who would bring me the news about Banu Quraizah?' So, I went out quickly. When I returned, Allâh's Messenger ﷺ said to me:

'May my father and mother be sacrificed for you.'"[2]

3. He Fought with the Prophet's Spearheaded Stick

He himself relates the third story that shows his courage:

"On the day of Badr, I met 'Ubaidah bin Sa'id bin Al-'Aas who was heavily armed. Nothing but his eyes could be seen. He would be nicknamed Abu Dhâtul-Karish. He said, "I am Abu Dhâtul-Karish." I attacked him with the spearheaded stick and stabbed him therewith in the eye and he died."

Hisham bin 'Urwah ﷺ said:

"I was told that Az-Zubair ﷺ said: 'I had put my foot on him and stretched to pull out the spearhead from him, and its end was bent.'"

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[1] *Ar-Riyad An-Nadirah.*

[2] *Muslim* 2416 and *At-Tirmidhi.*

Was there any act more courageous and skillful than fighting a man so heavily armed that one could only see his eyes? Allâh's Messenger ﷺ asked him for the spearheaded stick, and Az-Zubair ﷺ gave it to him. When Allâh's Messenger ﷺ died, Az-Zubair gave it to Abu Bakr ﷺ; when Abu Bakr ﷺ died, Az-Zubair ﷺ took it back. After that 'Umar ﷺ asked for the same spearheaded stick, and Az-Zubair ﷺ gave it to him. When 'Umar ﷺ died, Az-Zubair ﷺ took it back. Later 'Uthman ﷺ asked for it, and Az-Zubair ﷺ gave it to him. When 'Uthman ﷺ died, it was given to the family of Ali ﷺ. It remained with them till 'Abdullâh bin Az-Zubair ﷺ asked it from them and it remained with him until his death.[1]

4. If I attack them, You will not attack

In one of the battles, some Companions said to Az-Zubair ﷺ:

"Would you attack the enemy with us?"

He said to them:

"I fear that if I attack them, you will not attack."

They said:

"We will not betray you."

Az-Zubair ﷺ attacked the enemy's rows and retreated, and then the enemies stabbed him twice.[2]

Decorations

'Urwah ﷺ said:

"I used to insert my fingers in the cavities of those stabs when I was a child."

'Ali bin Zaid ﷺ said:

"Some of those who had seen Az-Zubair, told me that

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[1] *Al-Bukhari.*

[2] *Al-Bukhari* 3975.

there had been holes as big as eyes in Az-Zubair's chest from stabbing and shooting."

The scars and stabs in Az-Zubair's body were decorations testifying his courage and bravery, and they were the highest decoration a human can have. It is stated by Hisham that his father said:

"On the day of Badr, Az-Zubair ﷺ was wearing a turban hiding his face. You could see nothing but his eyes. The Prophet ﷺ said:

Indeed, the angels were sent down on the day of Badr dressed in the same manner of Az-Zubair."

The stories and narrations that confirm the courageous acts of the prominent Companions are too many to mention.

Az-Zubair ﷺ utilized bravery in the way of Allâh ﷻ to raise the banner of "لا إله إلا الله (None has the right to be worshipped but Allâh)."

His Piety

Az-Zubair bin Al-Awwam ﷺ was extremely pious. He feared committing the acts of disobedience. Although, he had heard many *Ahadith* from Allâh's Messenger ﷺ, he narrated few, for fear he would utter that which Allâh's Messenger ﷺ did not say.

'Abdullâh bin Az-Zubair رضي الله عنها said: I asked my father about the small number of *Ahadith* he narrated from Allâh's Messenger ﷺ. He said:

"I have a blood and marriage relation with Allâh's Messenger ﷺ as you have come to know. But I heard him saying:

'...Whoever intentionally ascribes to me what I have not said, then surely let him occupy his seat in Hell-fire.'" (*Al-Bukhâri*)

Az-Zubair ﷺ always kept close to the Prophet ﷺ. Even when the Prophet ﷺ was sleeping, he kept himself beside him to protect

him against enemies. The Prophet ﷺ once slept and Az-Zubair ﷺ sat beside him to keep flies away from his blessed face. The Prophet ﷺ woke up and saw Az-Zubair ﷺ using a fan to expel flies from his face. He told Az-Zubair ﷺ that he would be with Az-Zubair ﷺ on the Day of Judgment to protect him against the sparks of Hell-fire.

Glad Tidings of Paradise

Allâh's Messenger ﷺ gave the glad tidings of Paradise to Az-Zubair bin Al-Awwam ﷺ as reported in many *Ahadith*.

- Sa'id bin Zaid ﷺ narrated that Allâh's Messenger ﷺ said:

  "Ten are in Paradise: Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman, 'Ali, Az-Zubair, Talhah, Abdur-Rahman bin 'Awf, Abu 'Ubaidah bin Al-Jarrah and Sa'd bin Abi Waqqâs."

Sa'id ﷺ the narrator counted nine, and kept silent about the tenth. The people said:

"We ask you by Allâh to tell us who the tenth is, O Abul-A'war (the father of the one-eyed)?"

He said:

"Since you have asked me by Allâh, Allâh's Messenger ﷺ said: 'And Abul-A'war (referring to himself) is in Paradise.'"

- In another *Hadith* narrated by Abu Hurairah ﷺ:

  Once Allâh's Messenger ﷺ, Abu Bakr, 'Umar, 'Ali, 'Uthman, Talhah and Az-Zubair were on the mount of Hira' and the rock moved. Thereupon, Allâh's Messenger ﷺ said:

  "Be firm. There is but a Prophet, a truthful one and a martyr on you." (*At-Tirmidhi*)

This was another glad tiding for them because the Prophets, the truthful, and the martyrs will all be in Paradise. Nay, they will be the highest in rank.

The Companion's Trust and Love for Him

The Companions of Allâh's Messenger ﷺ loved Az-Zubair ﷺ very much. Their love was not because of the relation only between he and Allâh's Messenger ﷺ. It was for his courage, piety, firmness in the truth and generosity in addition to the fact that he was one of those given the glad tidings of Paradise, and one of those with whom Allâh's Messenger ﷺ died while satisfied.

What confirms their confidence in him is that they entrusted him with their deposits, and when he died, his sons paid back hundreds of thousands to their rightful owners as per his will.

Another situation that confirms the Companions' confidence in him is that when 'Uthman ﷺ was afflicted by nasal bleeding in the year when there was an epidemic, and was not able to perform the pilgrimage. A man of Quraish entered on him and said to him: "Appoint a successor." He said: "Have they said so?" The man said: "Yes." He said: "Who is that?" The man kept silent. Another man entered on him and said the same and 'Uthman ﷺ answered as he had answered the former. 'Uthman ﷺ said: "They say Az-Zubair?" The people said: "Yes." He said:

> "By Him in Whose Hand my soul is, he is one of the best of them, and the one most beloved to Allâh's Messenger ﷺ."[1]

The Companions used to entrust their children to Az-Zubair's care. Hisham bin 'Urwah ﷺ told that his father said:

> "Seven of the Companions among whom are 'Uthman, Ibn Mas'ud, and Abdur-Rahman, entrusted their sons to Az-Zubair. He used to support them from his wealth keeping their properties for them until they attained puberty."

When 'Umar ﷺ was stabbed, he chose six persons that the caliph should be chosen from. All of them were of those with

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[1] *Siyar A'lam An-Nubala'.*

whom Allâh's Messenger died. Az-Zubair ﷺ was one of them. This shows the confidence of 'Umar ﷺ on him.

Honesty, strength, piety, firmness in the religion, justice, truthfulness, prudence and wise management of the affairs were among the qualifications required for the one to be elected as caliph. 'Umar ﷺ must have been sure that Az-Zubair ﷺ had all these virtues.

His Spending in the Way of Allâh ﷻ

Az-Zubair ﷺ was generous and munificent. He gave in a way as if he had no fear of poverty. He gave as if he was rich. He spent as if he was investing in the Hereafter.

Az-Zubair ﷺ was a wealthy and a successful trader who attained a handsome profit from his trade. He spent his wealth in the way of Allâh ﷻ. It was narrated that when he died, he bequeathed his properties to be sold to pay any debts he had. It was reported that he had one thousand slaves who used to pay the land tax to him. He used to distribute the revenue every night and go home empty-handed.[1]

Some Words of Praise for Him

Although Az-Zubair ﷺ has narrated few *Ahadith* of Allâh's Messenger ﷺ, we find that he is one of the Companions that are mentioned much in the books of biographies. He is mentioned in the history books as a hero of Islam and one of those on whose shoulders, the pillars of the state of truth was established. Additionally, he had virtues that compelled the historians to allocate for him a large part of their writings. Those who mentioned Az-Zubair ﷺ with words of praise and appreciation might not give him except that which he deserved because he was worthy of those words of praise. It is sufficient for him that Allâh's Messenger ﷺ said about him:

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[1] *Hilyatul-Awliya'*.

"Each Prophet used to have a disciple, and Az-Zubair is my disciple."

Which glory might surpass the glad tidings of Paradise given to him by Allâh's Messenger ﷺ. Here we shall mention only some few words that show his characteristics:

Abu 'Umar ﷺ said that Az-Zubair was a lucky trader. He was asked: "How did you attain this status in trading?" He said:

"Because I never bought a defective commodity and did not search for profit. But Allâh ﷻ blesses whatever he wills."

Al-Hasan bin 'Ali رضي الله عنهما wrote in his will:

"Marry into the family of Az-Zubair and give them in marriage because they are your equals among Quraish."[1]

Ishaq As-Sabi'i said that he asked a gathering of more than twenty men of the Companions of Allâh's Messenger ﷺ:

"Who was the most generous in the lifetime of Allâh's Messenger ﷺ?"

They said:

"Az-Zubair and 'Ali bin Abi Tâlib."

Once Ibn 'Umar رضي الله عنهما heard a man saying:

"I am the son of Allâh's Messenger's disciple."

Ibn 'Umar رضي الله عنهما said:

"If you are of Az-Zubair's progeny, you are right."

Ishaq said:

"On the day of the Trench, Naufal bin 'Abdullâh Al-Makhzumi asked for dueling. Az-Zubair came out for him and struck him twice which killed him."

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[1] *Ar-Riyad An-Nadirah* 4/286.

'Urwah bin Az-Zubair ﷺ said:

"There were three holes as big as eyes in Az-Zubair's chest, two received on the day of Badr, and the third on the day of Al-Yarmuk."[1]

'Umar bin Mus'ab bin Az-Zubair said:

"Az-Zubair fought when he was just 12 years old. He would attack an enemy at that time."

[1] *Siyar A'lam An-Nubala'* 1/52.

His Martyrdom

Az-Zubair ﷺ was killed on the day of the Camel in the month of Rajab, at the age of 75. Az-Zubair gave up fighting in that battle. On his return to Al-Madinah, Ibn Jurmuz At-Taimi killed him out of betrayal. It was narrated that he killed him while he was praying.

After killing Az-Zubair ﷺ, Ibn Jurmuz asked the permission to enter on 'Ali ﷺ. On that 'Ali ﷺ said: "By Allâh, the murderer of Ibn Safiyyah (referring to Az-Zubair ﷺ) will never enter Paradise. I heard Allâh's Messenger ﷺ saying:

> "Each Prophet has a disciple, and Az-Zubair is my disciple.'"[1]

Ibn Jurmuz came to Mus'ab bin Az-Zubair ﷺ and said:

> "Retaliate against me for Az-Zubair."

Mus'ab bin Az-Zubair was the governor of Iraq at that time. Mus'ab wrote to 'Abdullâh bin Az-Zubair رضي الله عنهما concerning this affair. 'Abdullâh bin Az-Zubair رضي الله عنهما said:

> "Would I retaliate against Ibn Jurmuz for Az-Zubair? By Allâh, never, even for the string from the footwear of Az-Zubair."

It was narrated that after 'Abdullâh bin Az-Zubair رضي الله عنهما set him free, Ibn Jurmuz went to a place called As-Sawad, and asked a man to kill him due to the dreadful dreams he used to see by night.[2]

'Abdullâh bin Az-Zubair رضي الله عنهما said:

> My father asked me to pay his debts when he died. He

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[1] *Siyar A'lam An-Nubala'*.

[2] *Siyar A'lam An-Nubala'* 1/64.

said: "If you are unable to pay any of them, seek the help of *Mawlay* (my Patron)." By Allâh, I did not understand what did he mean by *Mawlay* (my Patron). So, I asked him: "Who is *Mawlay* (your patron)? O father!" He said: "Allâh ﷻ the Exalted."

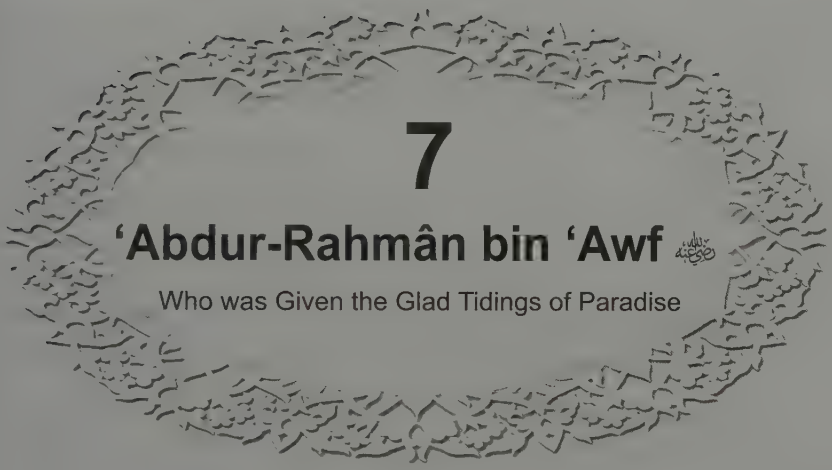
'Abdullâh ﷺ further said:

By Allâh, I never fell in a financial trouble concerning his debts when I prayed, "O *Mawlay* of Az-Zubair! Repay Az-Zubair's debts."

And behold! The debt was settled.

Ibn Jurmuz killed the disciple of Allâh's Messenger ﷺ and the one given good tidings of Paradise by him. He killed the one to whom Allâh's Messenger ﷺ said:

"May my father, and mother be sacrificed for you."



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‘Abdur-Rahmân bin ‘Awf ﷺ

Who was Given the Glad Tidings of Paradise

'Abdur-Rahmân bin 'Awf ﷺ

His Name and Lineage

His name was 'Abdur-Rahmân bin 'Awf bin Abdul-Harith bin Zuhrah. During the pre-Islam era, he was Abd 'Amr or Abdul-Ka'bah. The Prophet ﷺ named him 'Abdur-Rahmân.

'Abdur-Rahmân bin 'Awf ﷺ said:

> "My name was Abd 'Amr. When I reverted to Islam, the Prophet ﷺ named me 'Abdur-Rahmân."[1]

His nickname was Abu Muhammad. His mother was Ash-Shifa' bint 'Awf bin Abd bin Al-Harith bin Zuhrah, and he was born in the 10th year after the year of the Elephant.[2]

His Features and Figure

Allâh does not judge someone on the basis of how they look or how nicely they dress. Allâh judges people righteously and justly. He looks at the inner person; the soul, the intentions and the deeds. He sees all we do and do not do to live according to the way He has outlined for us in the Qur'ân. Allâh the Almighty says:

> "O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allâh is that (believer) who has *At-Taqwâ* [he is one of the *Muttaqun* (the pious)]. Verily, Allâh is All-Knowing, All-Aware. " (49:13)

The Prophet ﷺ said:

> "Indeed, Allâh does not look at your appearances or your wealth. He looks at your hearts and deeds." (*Muslim*)

Comeliness, ample provision and physical strength are nice to

[1] *Al-Mustadrak* 3/306 by *Al-Hakim*.
[2] *Al-Isabah*.

look at, but are not factors that raise a Muslim's value before Allâh ﷻ or His Messenger ﷺ. A true believer likewise, should value other people the way Allâh does. Anas ﷺ narrated that Allâh's Messenger ﷺ said:

> "Whoever possesses the following three (qualities) will have the sweetness (delight) of Faith:

1. The one whom, Allâh ﷻ and His Messenger Muhammad ﷺ become dearer than anything else.
2. One who loves a person, and he loves him only for Allâh's sake.
3. One who hates to convert to atheism (disbelief), as he hates to be thrown into the fire. (*Al-Bukhâri*)

One might ask us:

> "Why do then you mention his features and figure?"

The answer is that:

> "We mention here the physical features of this prominent Companion that you might picture him, so you will feel you know him."

He was light in complexion and had lustrous eyes with long eyelashes. He had a convex nose and had a long elegant neck. He had somewhat protruding upper teeth and heavy hair under his earlobes. His hands and fingers were thick and masculine. He had curly hair and was overall, handsome with a nice complexion. He had a limp due to wounds inflicted on him on the day of Uhud.

'Abdur-Rahman bin 'Awf ﷺ was an example of the true follower of Islam, who used his wealth as a means to attain the Pleasure of Allâh, rather than an end in itself.

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His Acceptance of Islam

'Abdur-Rahmân bin 'Awf ﷺ was one of the pioneers who reverted to Islam. When he reverted to Islam, the total number of the Muslims could be counted on two hands. Thus, he was an early convert who reverted to Islam through Abu Bakr ﷺ while the Prophet ﷺ was preaching Islam mostly in secrecy and seclusion.

When Abu Bakr ﷺ reverted to Islam, he did not conceal his reversion. He proclaimed it. Abu Bakr ﷺ was the familiar friend to his people by virtue of his simplicity, lenience and gentleness. He was one of the noblest Quraishi men. He was well aware of the good and evil of Quraish. So, the dignitaries of Quraish used to come to him for many reasons. He was experienced and well versed in many affairs, and he was soft spoken.

'Uthman bin 'Affan, Az-Zubair bin Al-'Awwam, 'Abdur-Rahmân bin 'Awf, Sa'd bin Abi Waqqas and Talhah bin 'Ubaidullâh ﷺ reverted to Islam through Abu Bakr ﷺ who brought them to meet Allâh's Messenger ﷺ where they proclaimed their conversion to Islam. These were the prominent persons who reverted to Islam; who didn't hesitate due to fear of persecution. They submitted to Allâh's Messenger ﷺ freely because they realized truth when they heard it.

He had his share of the harassment suffered by the rest of the believers, and along with many of them, he also left Makkah for Abyssinia. Later, he migrated to Al-Madinah in the company of the early *Muhajirun*, leaving behind all of his belongings.

'Abdur-Rahmân bin 'Awf ﷺ was one of the elite and chosen Companions as regards to truthfulness of belief, sincerity of the creed, fighting in the way of Allâh and spending for the sake of Allâh. (He used to spend in the way of Allâh with no fear of poverty) This showed his perfect and deep faith in Allâh ﷻ and Allâh's Messenger ﷺ.

The great deeds we will see, qualified him to be one of the ten whom Allâh's Messenger ﷺ gave the glad tidings of Paradise.

Glad Tidings of Paradise

The prominent Companion 'Abdur-Rahmân bin 'Awf ﷺ is one of those whom Allâh's Messenger ﷺ bestowed the glad tidings of Paradise. We mention below some of *Ahadith* that confirm this fact:

> "Ten are in Paradise: Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman, 'Ali, Az-Zubair, Talhah, 'Abdur-Rahmân bin 'Awf, Abu 'Ubaidah bin Al-Jarrah and Sa'd bin Abi Waqqas."

Sa'id (the narrator) counted these as nine, and kept silent about the tenth. The people said: "We ask you by Allâh to tell us who the tenth is, O Abul-A'war (the father of the one-eyed). He said:

> "Since you have asked me by Allâh, Allâh's Messenger ﷺ said: 'And Abul-A'war (referring to himself) is in Paradise.'"[1]

Anas ﷺ narrated:

> While 'Âishah رضي الله عنها was in her house, she heard a noise outside. She asked: "What is that?" It was said: "A caravan of seven hundred camels of 'Abdur-Rahmân bin 'Awf has come from Syria." 'Âishah رضي الله عنها further said: "Allâh's Messenger ﷺ said: 'I have seen 'Abdur-Rahmân bin 'Awf entering Paradise crawling.' Upon hearing that, 'Abdur-Rahmân ﷺ said: 'Indeed, I would enter it standing.' He gave the whole caravan in the way of Allâh ﷻ." (*Ahmad*)

The following *Hadith* is a lesson for the wealthy people, and glad tidings for 'Abdur-Rahmân ﷺ regarding Paradise.

Ibrahim bin 'Abdur-Rahmân reported from his father that Allâh's Messenger ﷺ said:

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[1] Reported by At-Tirmidhi.

"O son of 'Awf! You are a wealthy man, and you will not enter Paradise except by crawling. So, spend in the way of Allâh that He will give your feet speed." 'Abdur-Rahmân said, "What shall I spend?" He said, "Denounce what you possess." He said, "All what I possess?" Allâh's Messenger ﷺ said, "Yes." Ibn 'Awf went out intending to do so. Allâh's Messenger ﷺ sent for him and said, "Gabriel has come to me and said, 'Order Ibn 'Awf to entertain guests, feed the needy, give one who asks, and spend first for those he supports. If he did so, he will be purified.'"[1]

A Martyr and a Truthful One

Allâh's Messenger ﷺ was on mount Hira', with Abu Bakr, 'Umar, 'Uthman, 'Ali, Az-Zubair, 'Abdur-Rahmân bin 'Awf, Sa'd bin Abi Waqqas, Sa'id bin Zaid, and Talhah bin 'Ubaidullah ﷺ. The mount quivered. On that Allâh's Messenger ﷺ said:

"Be firm! There is only a Prophet, a truthful one and two martyrs on you."[2]

This *Hadith* shows that 'Abdur-Rahmân bin 'Awf ﷺ has been given glad tidings of Paradise. It is confirmed by Allâh's Statement:

"And whoso obey Allâh and the Messenger (Muhammad ﷺ) then they will be in the company of those on whom Allâh has bestowed His Grace: of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them like Abu Bakr As-Siddiq ﷺ), the martyrs and the righteous. And how excellent these companions are!" (4:69)

He was One of the People of Badr

'Abdur-Rahmân bin 'Awf ﷺ was one of those who participated

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[1] *Al-Mustadrak* 5258 by Al-Hakim.

[2] *At-Tirmidhi* 3757.

in the battle of Badr. There is another *Hadith* in which the Prophet ﷺ had given the glad tidings of Paradise to whomever had participated in the battle of Badr.

Narrated 'Ubaidullah bin Abi Râfi' ﷺ: I heard 'Ali ﷺ saying: "Allâh's Messenger ﷺ sent Az-Zubair bin Al-Awwam, Al-Miqdad and me somewhere saying:

'Proceed until you reach Rawdah Khâkh, where you will find a lady with a letter. You are to take the letter from her.'

So, we set out with our horses running at full speed, until we arrived at Ar-Rawdah, where indeed we found the lady. We asked her to take out the letter and she replied: 'I have no letter with me.' Finally, she conceded after a threat, and she took it out of her braid. We brought the letter to Allâh's Messenger ﷺ, and it contained a statement from Hâtib bin Abi Balta'ah to some of the Makkan pagans informing them of the intention of Allâh's Messenger ﷺ. Then Allâh's Messenger ﷺ said:

'O Hâtib! What is this?'

Hatib ﷺ replied: 'O Allâh's Messenger, don't hasten to give your judgement on me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Makkah who would protect their dependants and property. So, I wanted to recompense for my blood relation with them by doing some favor so that they might protect my dependants. I did this neither because of disbelief nor apostasy nor out of preferring *Kufr* (disbelief) over Islam.'

Allâh's Messenger ﷺ said:

'Hâtib has told the truth.'

'Umar ﷺ said: 'O Allâh's Messenger, allow me to chop off the head of this hypocrite.'

Allâh's Messenger ﷺ said:

'Hâtib had participated in the battle of Badr, and who knows, perhaps Allâh has already looked at the Badr warriors and said: Do whatever you like for I have forgiven you.'" (*Sahih Al-Bukhâri*)

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His Knowledge

'Abdur-Rahmân bin 'Awf ﷺ was a religious scholar, and the Companions ﷺ used to believe what he narrated from Allâh's Messenger ﷺ and applied the rulings he gave them. 'Abdur-Rahmân bin 'Awf ﷺ had a profound religious knowledge and was a gifted teacher.

Well done Abu Muhammad

The Prophet ﷺ asked 'Abdur-Rahmân bin 'Awf ﷺ:

> "How did you kiss the Black Stone, O Abu Muhammad?" He said: "I kissed it on the left." The Prophet ﷺ: "Well done Abu Muhammad!"[1]

Verily, I have Special Knowledge

Once, 'Umar ﷺ went to Syria. When he reached Sargh (a place between the Peninsula and Syria), he heard of a plague there, and he consulted the Companions who had different opinions concerning the matter. They agreed to return. 'Abdur-Rahmân ﷺ, who was out for a certain purpose, also came and he said, Indeed I have knowledge about this subject, and I heard Allâh's Messenger ﷺ say:

> 'If a plague spreads in a land, do not enter it; but if it spreads in a land while you are a resident, then do not flee from it.'"

Eighty Lashes

Narrated Anas ﷺ: The Prophet ﷺ lashed with a date leafstalk and shoes someone who had been drinking alcohol, and Abu Bakr ﷺ lashed another with forty lashes. When 'Umar ﷺ was appointed caliph, he said:

> "The people have mixed with people who have consumed alcohol. What do you say about the legal punishment against this sin?"

'Abdur-Rahmân bin 'Awf ﷺ said:

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[1] *Al-Mustadrak* by Al-Hakim.

"Let it be the least legal punishment of 80 stripes."[1]

Is one sheep Sufficient?

Qubaysah bin Jâbir said:

"Once, while I was entering the state of *Ihrâm*, I saw a gazelle, and I shot and killed it. This affected me greatly, so I came to 'Umar bin Al-Khattab ﷺ to ask his verdict concerning this. I found a white man with nice complexion beside him. He was 'Abdur-Rahmân bin 'Awf ﷺ. I asked 'Umar ﷺ who turned to 'Abdur-Rahmân bin 'Awf ﷺ and said, 'What do you see? Is one sheep sufficient for him?' He said, 'Yes,' so 'Umar ﷺ ordered me to slaughter one sheep."

You are Fair with Us

Ibn Abbas رضي الله عنهما said:

We sat with 'Umar bin Al-Khattab ﷺ who said, "Did you hear anything from Allâh's Messenger ﷺ ordering what to do if we forget something during our prayer?" I said, "By Allâh, no. And you Commander of the faithful! Have not you heard anything regarding this?" 'Umar ﷺ said, "By Allâh, no." While we were discussing this matter, 'Abdur-Rahmân bin 'Awf ﷺ came and said, "What are you discussing?" They told him the matter, and 'Abdur-Rahmân ﷺ said, "But I heard Allâh's Messenger ﷺ order what one must do." 'Umar ﷺ said, "You are fair with us. What did you hear?" He said, "I heard Allâh's Messenger ﷺ say, 'If you forget whether to increase or decrease a prayer: if it was one or two *Rak'ât*, let him consider it one *Rak'ah*. If he doubted it to be two or three *Rak'ât*, let him consider it two; and if he doubted it to be three or four, let him consider it three. After that, perform two prostrations of *Sahw* while sitting, before uttering *At-Tasleem.*'"[2]

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[1] *Al-Bukhari* and *Muslim*.

[2] *Ahmad* 1/190 and *At-Tirmidhi* 298.

His Piety and Scruple

'Abdur-Rahmân bin 'Awf ﷺ feared Allâh ﷻ much, even though he was one of the ten who was given the glad tidings of Paradise. He attended the battle of Badr, and Allâh's Messenger ﷺ said:

> "...And who knows, perhaps Allâh has already looked at the Badr warriors and said: 'Do whatever you like for I have forgiven you.'" (*Sahîh Al-Bukhari*)

Nevertheless many *Ahadith* confirm his being one of the inhabitants of Paradise, yet his fear of Allâh ﷻ did not lessen. The following examples show his extreme fear of Allâh ﷻ:

You Both are Better than I

One day, while he was fasting, and the food was served, he said:

> "Mus'ab bin 'Umair was killed, and was shrouded in a piece of cloth. If his head was covered with it, his feet were uncovered. And if his feet were covered, his head was uncovered; yet he was better than I was. When Hamzah was killed, nothing but a cloak shrouded him, yet he was better than I was. Then, Allâh the Almighty provided us amply (or he said: 'We have been given the delights of this life.') One fears that the delights of life have been given to him in advance."

Then he started to weep and left the meal.[1]

In the Way of Allâh

We have known his charitable deed of giving seven hundred camels caravan laden with wheat and flour in the way of Allâh ﷻ. Here we remind you the *Hadith*:

Anas ﷺ narrated:

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[1] Reported by Al-Bukhari.

While 'Âishah رضي الله عنها was in her house, she heard a noise outside. She asked: "What is that?" It was said: "A caravan of seven hundred camels of 'Abdur-Rahmân bin 'Awf has come from Syria." 'Âishah رضي الله عنها further said: "Allâh's Messenger ﷺ said: 'I have seen 'Abdur-Rahmân bin 'Awf entering Paradise crawling.' Upon hearing that, 'Abdur-Rahmân said: 'O Muslim *Ummah*! I make you witness that I give all of it in the way of Allâh ﷻ.'"[1]

What makes you Weep

Naufal bin 'Iyas Al-Hudhali has another narration that shows his good fear of Allâh ﷻ:

'Abdur-Rahmân bin 'Awf used to sit with us, and he was a good person to sit with. One day, he entered his house and we did too. He took a bath and came out to sit with us. When a dish of meat and bread was served, 'Abdur-Rahmân started to weep. We said, "O Abu Muhammad! What causes you to weep?" He said, "Allâh's Messenger ﷺ died. Neither he nor his family ever had their stomachs full in this way."[2]

Happiness was written for Him

'Abdur-Rahmân's son, Yahya narrated:

When 'Abdur-Rahmân bin 'Awf ﷺ was fatally ill, he fainted, and the people thought that his soul had been taken away, so they covered him with a garment. His wife, Umm Kulthum bint 'Uqbah رضي الله عنهما went to the mosque to pray for help and patience as Allâh ﷻ orders. They stayed for awhile, and he miraculously restored his consciousness, and the first thing he uttered was *At-Takbeer*, so the household and the attending people uttered *At-Takbeer* too. Then he said: "Did I faint?" They said: "Yes." He

[1] Reported by Ahmad in *Al-Musnad* 2/126.

[2] *Al-Isabah*.

said: "While I was unconscious, I saw two men, one of them was cruel and rough, and took me hastily. They said, 'Let us take you to be judged before the Exalted.' An angel met them and said, 'Where are you going with him?' They said, 'To judge him before the Exalted, the Just.' The angel said, 'Return him back because he is one of those for whom Allâh ﷻ has ordained happiness and forgiveness while they were yet in their mother's wombs. His progeny will enjoy the same happiness as Allâh ﷻ wills.'" 'Abdur-Rahmân ﷺ lived another month and then he died.

His Striving in the Way of Allâh ﷻ

This prominent Companion ﷺ had offered his soul for the way of Allâh, to support His religion and Messenger from the first day of his reversion to Islam. He was present in all the battles, and he did not lag behind in any of them. Allâh's Messenger ﷺ sent him to Daumatul-Jandal after he put on his turban, and said to him:

"March out in the Name of Allâh."

He also said to him:

"If Allâh gives you victory over them, take the daughter of their chieftain for marriage."

Their chieftain was called Al-'Asbagh bin Tha'labah Al-Kalbi, and 'Abdur-Rahmân ﷺ married his daughter Tamadur.

On the day of Uhud, when the Muslims fled except few warriors, he was among those who remained to defend Allâh's Messenger ﷺ sacrificing their lives for him. Some of his teeth were broken. He received more than twenty wounds, some of which were in his leg and he became lame because of them.

His Generosity and Spending in the Way of Allâh ﷻ

'Abdur-Rahmân bin 'Awf ﷺ was generous and openhanded. He used to spend in the way of Allâh ﷻ without worrying about poverty. His spending was dedicated for the support of the religion of Allâh ﷻ.

A Verse revealed for Him

As-Sa'ib ﷺ said: Allâh's Statement (*Al-Baqarah* 2:262) refers to 'Uthman and 'Abdur-Rahmân bin 'Awf رضي الله عنهما. 'Abdur-Rahmân bin 'Awf brought four thousand dirhams to the Prophet ﷺ in charity and said:

> "I had only eight thousand dirhams. So, I brought four thousand dirhams as a charity for Allâh ﷻ and held four thousand dirhams back for my family."

Allâh's Messenger ﷺ said:

> "May Allâh bless you for what you have given and what you have held back."

The Verse was revealed on this occasion, and it says:[1]

> "Those who spend their wealth in the cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve." (2:262)

In the Way of Allâh

'Abdur-Rahmân bin 'Awf ﷺ gave one half of his wealth in the way of Allâh. Later on he gave forty thousand dinars, and afforded five hundred horses and five hundred riding animals in the way of Allâh ﷻ. He earned his wealth as a trader.

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[1] *Ar-Riyad An-Nadirah.*

It was said that he expiated thirty slaves in one day, and gave in charity two hundred ounces of gold for the Tabuk expedition.

A Charity for One's Relatives

Ibn 'Awf ﷺ used to support the needy people of Al-Madinah. He gave to relatives and non-relatives based upon their needs. He lent money to one third of them, and repaid the debts of the second third, and to the last third he gave in charity to the people of Al-Madinah. His son Talhah ﷺ said:

> "'Abdur-Rahmân bin 'Awf ﷺ used to support the needy people of Al-Madinah. He used to lend one third of them, and would give to the second third to repay their debts, and would give in charity to the last third of them."

His son Abu Salamah ﷺ said:

> "Indeed, my father bequeathed a garden that was sold for four hundred thousand dirhams to the Mothers of the believers."

'Abdur-Rahmân sold a piece of land for forty thousand dinars to 'Uthman bin 'Affan ﷺ, and distributed the amount among Banu Zuhrah and the poor among the Muslims. He sent a sum of it to the Mothers of the believers. When 'Âishah رضي الله عنها received her share, she said:

> "May Allâh the Almighty give 'Abdur-Rahmân bin 'Awf from the sweet waters of *Salsabil* in Paradise."

His Business and His Chastity

'Abdur-Rahmân bin 'Awf ﷺ was a generous and a chaste man. He used to rely on Allâh first, and then his own efforts. When he emigrated to Al-Madinah, Allâh's Messenger ﷺ held a brotherhood pact between him and Sa'd bin Ar-Rabi' Al-Ansari ﷺ, Sa'd said to him:

> "Dear brother! I am one of the wealthiest men of Al-Madinah, so take one half of my wealth. I also have two

wives, choose the one you like more, and tell me to divorce her that you might marry her."

'Abdur-Rahmân bin 'Awf ﷺ said to him:

"May Allâh bless your wealth and family, but just show me the market."

Let the narration of *Sahih Al-Bukhâri* tell us the story:

"Narrated Abdur-Rahmân bin 'Auf ﷺ, When we came to Al-Madinah as Emigrants, Allâh's Messenger ﷺ established a bond of brotherhood between me and Sa'd bin Ar-Rabi'. He said (to me): "I am the richest among the *Ansâr*, so I will give you half of my wealth and you may look at my two wives, and whichever of the two you may choose, I will divorce her; and when she has completed the prescribed period (before marriage) you may marry her."

Abdur-Rahmân ﷺ replied:

"I am not in need of any of this. Is there a marketplace where trade is practiced?" He replied: "The market of Qainuqâ'." Abdur-Rahmân ﷺ went to that market the following day, and brought some dried buttermilk (yoghurt) and ghee, and then he continued going there regularly. Few days later, Abdur-Rahmân ﷺ came having traces of yellow (scent) on his body. Allâh's Messenger ﷺ asked him whether he had gotten married, and he replied in the affirmative. The Prophet ﷺ asked him, "Who did you marry?" He replied, "A woman from the *Ansâr*." The Prophet ﷺ asked him, "How much did you pay her?" He replied, "(I gave her) a gold piece equal in weight to a date stone (or a date stone of gold!)." The Prophet ﷺ said, "Give a *Walimah* (wedding banquet) even if with only one sheep." (*Al-Bukhâri*)

'Abdur-Rahmân bin 'Awf ﷺ explains how his provision was ample as saying:

"In doing business, it seems as if whenever I lifted a stone,

there would be gold and silver under it (waiting for me)."

Allâh the Almighty provided him so amply that he was one of the richest of Al-Madinah. It was narrated that when he died, he left one thousand camels, three thousand sheep, one hundred horses, and bulks of gold that the men used to cut by axes until their hands were soar.

Narrated Hakim bin Hizâm ﷺ that the Prophet ﷺ said:

> "The upper hand is better than the lower hand. So, start giving charity first to your dependents. The best object of charity is that which is given by a wealthy person; and whoever abstains from asking others (for charity), Allâh will make him content; and whoever is satisfied with what Allâh has given him, Allâh will make him self-sufficient." (Agreed upon, and this version is of *Al-Bukhâri*)

Narrated Abu Hurairah ﷺ that Allâh's Messenger ﷺ said:

> "*Sadaqah* does not reduce property, and Allâh increases the honor of him who forgives, and no one humbles himself for Allâh's sake without Allâh raising him up." (*Muslim*)

Ibn 'Awf ﷺ used to give as much as he possibly could in the way of Allâh ﷻ, so, his wealth increased due to the fact that:

> "Giving charity purifies, and augments the wealth of the giver."

With Allâh's Messenger ﷺ

Allâh's Messenger ﷺ loved 'Abdur-Rahmân bin 'Awf ﷺ very much. He used to invoke Allâh ﷻ in his favor because he came to know his sincerity to Allâh ﷻ and His Messenger ﷺ, and his good characters. There are many *Ahadith* that show the love of Allâh's Messenger ﷺ:

One of the Most Excellent Muslims

Busrah bint Safwan رضي الله عنها said, The Prophet ﷺ asked her,

> "Who proposes Umm Kulthum bint 'Uqbah?" She said, 'So-and-so and 'Abdur-Rahmân bin 'Awf." He said, "Give her in marriage to 'Abdur-Rahmân bin 'Awf because he is one of the most excellent Muslims."[1]

The Truthful and the Dutiful

Umm Salamah رضي الله عنها said that she heard Allâh's Messenger ﷺ saying to his wives:

> "Indeed, the one who will be kind to you after me is the truthful and the dutiful. O Allâh! Give 'Abdur-Rahmân bin 'Awf from *Salsabil* in Paradise."

What Allâh's Messenger ﷺ had foretold came to be true. 'Abdur-Rahmân bin 'Awf ﷺ was one of the most dutiful to the Mothers of the believers after the death of Allâh's Messenger ﷺ.

A Man of People of Badr

'Abdur-Rahmân bin 'Awf ﷺ complained to Allâh's Messenger ﷺ about Khalid bin Al-Waleed ﷺ. The Prophet ﷺ asked Khalid:

> "Why do you harm a man of the people of Badr. If you spend the equivalent of the mount of Uhud in gold, you still would not equal what he has done."

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[1] *Majma' Az-Zawa'id* 14893.

Allâh's Messenger ﷺ performed the Prayer behind Him

Once, 'Abdur-Rahmân bin 'Awf ﷺ accompanied Allâh's Messenger ﷺ on a journey. Allâh's Messenger ﷺ went for some affair, when the time for the prayer came, 'Abdur-Rahmân bin 'Awf ﷺ proceeded to lead the people in the prayer. The Prophet ﷺ came, and joined only one *Rak'ah* behind him. When he ﷺ uttered *At-Tasleem*, he said:

"You have done well."[1]

It was said that 'Abdur-Rahmân bin 'Awf ﷺ wanted to return to the worshippers' row, but Allâh's Messenger ﷺ gestured him to stay in his place as *Imam*. None acquired such a glorious deed except he and Abu Bakr ﷺ. When Abu Bakr ﷺ led the people in prayer during the fatal illness of Allâh's Messenger ﷺ, he was among the worshippers.

The Companions' Esteem for Him

The Companions of Allâh's Messenger ﷺ esteemed this prominent Companion very much, and confessed he was virtuous and excellent in behavior. We have seen, when we spoke about his knowledge, how 'Umar ﷺ accepted the *Hadith* from Allâh's Messenger ﷺ concerning the plague, and he adopted his deduction concerning the imposing of eighty lashes as a legal punishment for anyone drinking alcohol. He accepted his inference about imposing the tribute on the magians. There is no harm in reminding you the *Ahadith* those substantiate the aforementioned:

> "If a plague spreads in a land, do not enter it; but if it spreads in a land while you are resident, then do not flee from it."

Ibrahim bin 'Abdur-Rahmân bin 'Awf رضي الله عنهما said:

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[1] *Majma' Az-Zawa'id* 14901.

> While we were walking with 'Uthman ﷺ on the way to Makkah, 'Uthman ﷺ saw 'Abdur-Rahmân bin 'Awf ﷺ, whereupon he said, "No one is able to surpass the reward the Sheikh has attained for the two migrations."[1]

Al-Miswar bin Makhramah said:

> While I was walking in a cavalcade between 'Uthman and 'Abdur-Rahmân bin 'Awf who was in front of me and who was wearing a black cloak, 'Uthman said: "Who is the one in the black cloak?" He was answered: "'Abdur-Rahmân bin 'Awf." 'Uthman called me: "O Miswar!" I said: "Here I am, O Commander of the faithful!" He said: "He who thinks he is better than your maternal uncle in regard to the first and second migration, has told a lie."

When 'Abdur-Rahmân bin 'Awf ﷺ sold a piece of land for forty thousand dinars to 'Uthman bin 'Affân ﷺ, he distributed the amount among Banu Zuhrah, the poor amongst the Muslims, and sent a sum of that amount to the Mothers of the believers. When Al-Miswar ﷺ brought the share of 'Âishah رضي الله عنها to her, she said: "Who sent this?" Al-Miswar ﷺ said: "'Abdur-Rahmân bin 'Awf." 'Âishah رضي الله عنها said: "Allâh's Messenger ﷺ said: 'No one will be kinder to you after my death except the patient. May Allâh the Almighty give 'Abdur-Rahmân bin 'Awf from the waters of *Salsabil* of Paradise.'"

When 'Abdur-Rahmân bin 'Awf ﷺ said: "I bear witness that Allâh's Messenger ﷺ has granted me and 'Umar bin Al-Khattab such and such a land, and Az-Zubair went and bought that land (allocated to 'Umar ﷺ) from 'Umar's family." Az-Zubair ﷺ said to 'Uthman ﷺ: "Ibn 'Awf said such and such." 'Uthman ﷺ said: "His testimony is acceptable whether it is for him or against him."

[1] *Siyar A'lam An-Nubala'* 1/75.

His Death

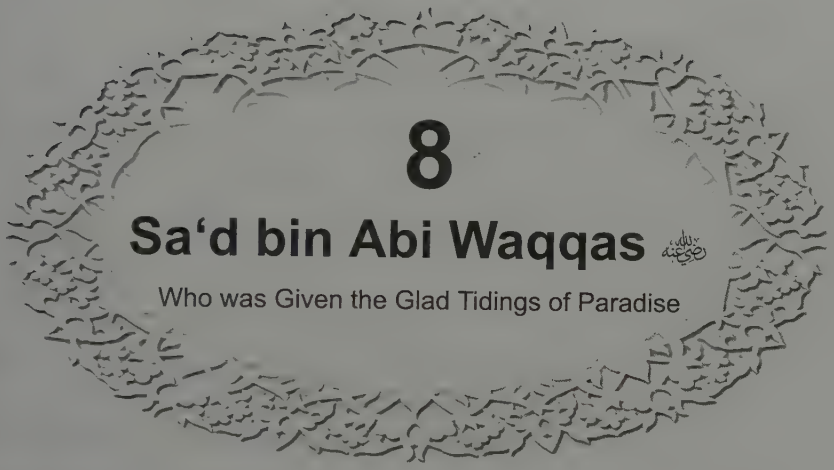
'Abdur-Rahmân bin 'Awf ﷺ died in the 31st year A.H. at the age of 72. He had spent his life being obedient to Allâh, and he struggled in the way of Allâh ﷻ.

He spent in the way of Allâh ﷻ and he lived a praiseworthy life.

Sa'd bin Abi Waqqas ﷺ asked how it was to lift his *Jannazah* and he said:

"*Wa jabalah.*"

'Uthman bin 'Affân ﷺ led the people in his funeral prayer, and he was buried in Al-Baqi'.



8

Sa'd bin Abi Waqqas رضي الله عنه

Who was Given the Glad Tidings of Paradise

Sa'd bin Abi Waqqas ﷺ

He was Sa'd bin Mâlik bin Uhaib bin Abd Manaf bin Zuhrah bin Kilab bin Murrah bin Ka'b bin Luai, and he was from Bani Zuhrah. They are from the family of Aminah bint Wahb, the mother of the Prophet ﷺ, so he was related to the uncles of the Prophet ﷺ. His lineage meets with the Prophet ﷺ at Kilab bin Murrah. His name was the same before Islam and remained the same thereafter. His nickname was Abu Ishaq.

His Characteristics

Certainly Islam does not measure a person on his form nor color, but measures us on our fear of Allâh, and the purity of our creed. We are judged based upon our actions, and the intention for our actions; and naturally, the one who fears Allâh and who remembers Him at all times, will win more good deeds, and the bad deeds will be few. Verily, the most honored with Allâh are the pious.

We want to give you a description of this noble Companion so that as you read you will be able to imagine him. He was short in height and had a brown complexion. His hair was curly, and he was particularly known for his sharp vision.

His Reversion to Islam

Sa'd ﷺ was another early Muslim who saw the light of truth. Finding the truth is any person's real need, and thereafter, means a sucessful life. Truth is more valuable than any treasure on earth. Certainly his speedy acceptance of the call shows his soul was inclined towards good and his mind was open to realizing the truth.

Sa'd ﷺ said:

> "No one accepted Islam on the day that I accepted it. For seven days after that I remained a third of Islam." (*Fathul-Bari*)

'Aishah bint Sa'd رضي الله عنهما said:

> "My father remained a day and a night, and he was a third of Islam."[1]

It is clear that six others accepted Islam before him and he was the seventh, so what he meant 'by a third of Islam' is that he was a third after the other two believers in Islam: Khadijah and Abu Bakr رضي الله عنهما.

Sa'd ﷺ accepted Islam at the urging and ministry of Abu Bakr As-Siddiq ﷺ. When Abu Bakr ﷺ accepted Islam, he openly proclaimed his Faith and called others to Allâh and His ordained way of life in Islam. He was a respected man in his community and everyone who knew him, loved him. He was from a good family and he knew the Quraish well. In business, he was a merchant and his practice was fair. He dealt with people honestly. The men of Quraish used to come to him to solve their problems, due to his knowledge and his good company. He talked about Islam to those he knew well and trusted. Uthman ﷺ accepted Islam, and so did Az-Zubair, 'Abdur-Rahman bin 'Awf, Sa'd bin Abi Waqqas and Talhah bin 'Ubaidullah ﷺ.

What confirms the truthfulness of his belief and his firmness upon the truth, was his position with his mother, whom he loved dearly. He tried to continue obeying her even though she was not Muslim.

Sa'd ﷺ said that this *Ayah* was revealed with regard to him:

> "And we have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do." (29:8)

He said:

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[1] *Ar-Riyad An-Nadirah.*

I used to be dutiful to my mother but when I accepted Islam she said, "O Sa'd! What is this religion you have turned to? You must leave this religion or I will not eat or drink until I die." I said: "Do not do this mother. I will not leave this religion for anything." So, she went a day without eating or drinking, and by morning she had become weak. So, when I saw this, I said to her, "O mother, do what you will. I swear by Allâh if you had 100 souls and they were to leave you one by one, I would not leave my religion. So, if you like eat, and if you won't then don't." When she saw this resolve from me, she ate.[1]

This is the sweetness of Faith, and it is the kind of Faith we all need. This stance caused him to be remembered as a brave hero.

[1] *Muslim* 1748 and *Ahmad* 1/181.

In Defense of Islam

Ibn Ishaq said that the Companions of the Prophet ﷺ used to pray in secret, and once when they were on their way to Makkah, a group of the unbelievers came upon them and began abusing and harassing them until it turned into a fight. Sa'd ﷺ struck one of them and wounded him severely. It was the first blood shed for the cause of defending the Muslim's rights to Islam.

The First to shoot an Arrow

Sa'd ﷺ was an expert archer, never missing the mark. He said:

> "I am the first of the Arabs to shoot an arrow in order to defend our right to practice Islam."[1]

[1] *Al-Bukhari* and *Muslim*.

Glad Tidings of Paradise

Allâh's Messenger ﷺ gave Sa'd ﷺ the glad tidings of Paradise on more than one occasions. Sa'd ﷺ was also from the ten who the Prophet ﷺ promised Paradise in the famous *Hadith*:

Sa'id bin Zaid ﷺ narrated that Allâh's Messenger ﷺ said:

> "Ten are in Paradise: Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman, 'Ali, Az-Zubair, Talhah, Abdur-Rahman bin 'Awf, Abu 'Ubaidah bin Al-Jarrah and Sa'd bin Abi Waqqâs."

Sa'id ﷺ the narrator counted nine, and kept silent about the tenth. The people said:

> "We ask you by Allâh to tell us who the tenth is, O Abul-A'war (the father of the one-eyed)?" He said, "Since you have asked me by Allâh, Allâh's Messenger ﷺ said: 'And Abul-A'war (referring to himself) is in Paradise.'"[1]

In the famous *Hadith* narrated by Ibn 'Abbas رضي الله عنهما, the Prophet ﷺ confirmed that he would be granted Paradise:

> The Prophet ﷺ was on Hira' with some of his Companions, and the mountain shook. The Prophet ﷺ said:
>
> "Be firm. There is only a Prophet, a truthful one, and a martyr on you."

They were the Prophet ﷺ, Abu Bakr ﷺ, and the ten he mentioned except Abu 'Ubaidah ﷺ.[2]

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[1] *At-Tirmidhi.*
[2] *Ar-Riyad An-Nadirah.*

The Prophet ﷺ Praised and Supplicated for Him

The Prophet ﷺ knew the sincerity of Sa'd ﷺ, and realised his love for Allâh and himself.

He saw how he struggled in the way of Allâh with his life and possessions. So, because of that the Prophet ﷺ used to supplicate for him, and he often mentioned him with praise. Some of the supplications and praises are as follows:

1. This is My Uncle

Jabir ﷺ said: Allâh's Messenger ﷺ turned toward Sa'd ﷺ and said:

> "This is my uncle so let another show me his uncle."[1]

Sa'd ﷺ was from Bani Zuhrah, and the Prophet's mother was also from Bani Zuhrah, so because of that he called him his uncle.

2. My Father and Mother be sacrificed

'Ali ﷺ said that the Prophet ﷺ never mentioned both of his parents (in a statement) for anyone other than Sa'd bin Mâlik ﷺ. He said on the day of Uhud:

> "Sa'd! Shoot them! May my father and mother be sacrificed for you."[2]

Sa'd ﷺ narrated:

> The Prophet ﷺ mentioned his two parents for me on the day of Uhud. There was a man from the disbelievers raging through during battle time, and the Prophet ﷺ said:
>
> "Sa'd! Shoot them! May my father and mother be

[1] *Muslim* 2411, 2412 and *At-Tirmidhi*.

[2] Reported by Muslim and At-Tirmidhi.

sacrificed for you.

So, I pulled out an arrow without a tip and hit him in the forehead, and his private area was exposed. Allâh's Messenger ﷺ laughed until I could see his molar teeth."[1]

3. A Righteous Man

'Aishah رضي الله عنها narrated that the Prophet ﷺ was restless one night, and said, "If only a righteous man from my Companions was guarding me tonight." At that time we heard the sound of someone approaching. He said, "Who is it?" The unknown prowler answered, "Sa'd bin Abi Waqqas." The Prophet ﷺ said, "What has brought you tonight?" He answered, "I was worried about you, so I came to protect you." And for this, Allâh's Messenger ﷺ supplicated for him.[2]

4. Love of Allâh

'Aishah the daughter of Sa'd رضي الله عنهما said on the authority of her father:

"Allâh's Messenger ﷺ sat in the mosque three nights and said, 'O Allâh, through this door enters one who loves you and you love him.' Then Sa'd entered."[3]

5. O Allâh, Guide His Arrow

The Prophet ﷺ supplicated to Allâh to guide Sa'd's arrow, and after that his arrow never missed a target. Sa'd ﷺ narrated that the Prophet ﷺ said:

"O Allâh, guide his arrow and answer his supplication."[4]

6. O Allâh, Answer His Supplication

Allâh's Messenger ﷺ asked Allâh to answer the supplication of

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[1] Reported by Al-Bukhari and Muslim.
[2] *Muslim* and *At-Tirmidhi.*
[3] *Al-Mustadrak* by Al-Hakim.
[4] *Ar-Riyad An-Nadirah.*

Sa'd ﷺ. He said:

"O Allâh, please answer his supplication."[1]

In another narration he said:

"O Allâh, answer Sa'd if he calls on you."

Allâh answered the call of His Prophet ﷺ and Sa'd's supplications were thereafter answered, and Sa'd ﷺ was known for this. There are narrations regarding this phenomenal:

1. 'Umar's Concern

Because the Companions of the Prophet ﷺ knew his supplication was answered; they were afraid he would make a prayer against them.

A slave girl of Sa'd ﷺ came out, and was wearing a new dress. The wind blew, and it uncovered her. 'Umar ﷺ saw this, and went to lash her. Sa'd ﷺ stood in front of her to prevent him from hitting her. Sa'd ﷺ went and made supplication against 'Umar ﷺ. 'Umar gave him a stick and said: "Take your revenge," so Sa'd ﷺ forgave him.[2]

2. Don't Send Curses

Sa'd ﷺ owed money to Ibn Mas'ud ﷺ, and he requested it from him, so they fell into a terrible dispute. Hashim bin 'Utbah said: "You two are the Companions of Allâh's Messenger ﷺ and the people look to you." So, Sa'd ﷺ threw the rod down that was in his hand and raised his hands and said: "O Lord of the heavens!" Ibn Mas'ud ﷺ said: "Do not send curses." So, Sa'd ﷺ became quiet and then said: "By Allâh, if it were not for the fear of Allâh, I would have made a supplication that would not have escaped you."[3]

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[1] *At-Tirmidhi.*
[2] *Siyar A'lam An-Nubala'.*
[3] *Siyar A'lam An-Nubala'.*

3. Don't insult Your Brothers

Ibn Al-Musayyib ﷺ narrated that a man was insulting 'Ali, Talhah and Zubair, so Sa'd ﷺ began to admonish him and said: "Do not insult your brothers," and he refused. So, Sa'd ﷺ stood and went to pray two *Rak'ah* of prayer, and supplicated.

A camel came dividing the people, and took him (the one insulting the Companions) from the ground, and put him between his chest and the ground until he suffocated and was crushed. I saw the people following Sa'd ﷺ saying:

"Your supplication was answered."[1]

4. I was Afflicted by the *Du'a* of Sa'd ﷺ

Some of the people of Kufah came to 'Umar bin Al-Khattab ﷺ complaining about Sa'd ﷺ saying that he performed prayers improperly. Sa'd ﷺ said: "As for me, I pray with them the prayer of Allâh's Messenger ﷺ. I lengthen the first two *Rak'ah* and shorten the last two." 'Umar ﷺ said: "That is what we thought about you, O Abu Ishaq," so 'Umar ﷺ sent some messengers to Kufah to ask about Sa'd ﷺ. They did not come upon a mosque in Kufah without the people praising him. When they came to the mosque of Bani 'Abs, a man called Abu Sa'dah, "Certainly he is not just in judging, and is not fair in his ruling."

So, Sa'd ﷺ said:

> "O Allâh, if he is lying then take his sight, lengthen his life, and give him trial after trial."

Abdul-Malik said:

> I saw Abu Sa'dah after that and he was asked how he was. He said:
>
> "I am old, and have been tried severely. I was afflicted by the supplication of Sa'd." (*Al-Bukhari* 755 and *Ahmad* 1/175)

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[1] *Siyar A'lam An-Nubala'*.

His Piety and Awareness

Sa'd ﷺ was a diligent worshipper and abstained from the delights of this life, being fearful of Allâh ﷻ. He use to strive for the Pleasure of Allâh in all his actions. There are many narrations that show this, but we will mention only a few:

No One loves them except a Believer

When Sa'd's son 'Aamir saw the importance Sa'd ﷺ placed on a particular community inhabited by the *Ansâr*, he watched carefully his father's actions. He said to him: "Father, I see you doing things in this place of the *Ansâr* that I don't see you do to others." Sa'd ﷺ answered: "Do you have a problem with that?" His son said: "No, but this act of yours surprises me." Sa'd ﷺ said: "I heard Allâh's Messenger ﷺ saying,

> 'No one loves the *Ansâr* but a believer, and no one hates them except a hypocrite.'"

About narrating *Hadith*

Sa'd ﷺ was extremely fearful of narrating an abundance of *Ahadith* from Allâh's Messenger ﷺ. He was afraid of making an error or having people add to his *Hadith*, thereby making it incorrect. Once he was asked about a *Hadith*, and he remained quiet. He finally said:

> "Certainly I hate to narrate to you a *Hadith* and have you add to it a hundred other words."

The Blood of a Muslim

During the days of the turmoil (when the Muslims were fighting one another) after the murder of 'Uthman ﷺ, Sa'd ﷺ distanced himself and did not enter into the fighting. His son 'Aamir came to him wanting him to step forward to become the caliph. Sa'd ﷺ said to him:

> "My son, in the times of turmoil you want me to assume

leadership? By Allâh I will not. If given a sword and I came upon a Muslim, I would withdraw from him; but if I came upon an disbeliever, I would kill him."

So, because of his fear of Allâh, he feared killing a Muslim.

All of My Wealth

Sa'd ﷺ said:

In the year of the conquest of Makkah, I became sick, so the Prophet ﷺ came to visit me. I said: "O Messenger of Allâh, certainly I am a very wealthy man, and I do not have anyone to bequeath my wealth except my daughter. So, I want to give away all of my wealth in charity." He said: "No." I said: "Then only half." He said: "No." I said: "Then a third." He said: "Even a third is too much. Verily, to leave your inheritors wealthy is better than to leave them poor and begging from the people."

His Knowledge

Sa'd bin Mâlik ﷺ was knowledgeable of Allâh's religion. The Companions of Allâh's Messenger ﷺ knew his level of knowledge, and they used to recognize his virtue because of it. There are many narrations that tell us about this so we will mention a few as examples:

I have more Knowledge

Abdur-Rahman bin Al-Miswar said:

> I left with my father, Sa'd and Abdur-Rahman bin Al-Aswad in the year of Adharah. There was a sickness in Syria so we stayed in Sargh for fifty days. We entered the month of Ramadan, and Al-Miswar and Abdur-Rahman fasted, but Sa'd didn't fast. I said to him:
>
> "O Abu Ishaq you are from the Companions of Allâh's Messenger ﷺ who were present at Badr, yet you break your fast while others are fasting?"

He said:

"I am more knowledgeable than they."

Abdur-Rahman bin Miswar said:

> We were in a village in Syria called Oman and Sa'd prayed two *Rak'ah*, so we asked him about it. He said:
>
> "We are more knowledgeable."

Don't ask Anyone Other than Him

'Abdullah bin 'Umar رضي الله عنهما heard Sa'd bin Abi Waqqas ﷺ saying about Allâh's Messenger ﷺ that he wiped over his socks. 'Abdullah bin 'Umar رضي الله عنهما asked his father about it, and he said:

> "Yes, if Sa'd narrated that to you from the Messenger ﷺ than don't ask for another opinion other than his."

His Position with the Companions and the *Tabi'een*

The Companions and the *Tabi'een* (second generation of the Companions) honored Sa'd ﷺ and preserved the position he had. For he was the one to whom Allâh's Messenger ﷺ said:

> "Sa'd! Shoot them! May my father and mother be sacrificed for you."

He was one whose supplication was answered, and was from the first seven people to believe in Allâh's Messenger ﷺ, and he was from the Ten Companions who were promised Paradise. He was one who the Prophet ﷺ was pleased with when he died.

'Umar's Trust

'Umar bin Al-Khattab ﷺ had a great trust in Sa'd ﷺ and he did not compromise in his judgement. He only chose someone who was capable and trustworthy. 'Umar ﷺ chose Sa'd ﷺ to govern Kufah, the city that Sa'd ﷺ established after he entered it and defeated the Persians. It later became the capital of the Islamic State of Iraq. 'Umar ﷺ chose him for this position as 'Uthman ﷺ did when he became the caliph. 'Umar's trust of him is clear in his naming as a commander in the battles against the Perians. 'Umar ﷺ was right in his decision as he lead the Muslims to a great victory that remains today in Muslim history. 'Umar's trust in his knowledge and understanding of Islam was so great that he said to his son 'Abdullah:

> "Yes, if Sa'd narrated that to you from the Messenger ﷺ than don't ask for another opinion other than his."

And the Prophet ﷺ said:

> "Whoever you choose will be the caliph after me."

So, is there any bigger trust than making anyone responsible for the charge of the Islamic state, and be entrusted with the lives of the people?

Statements about Him

Abu Ishaq said: The sternest of the Companions are four: 'Umar, 'Ali, Az-Zubair and Sa'd رضي الله عنهم."

Ibn Mas'ud ﷺ said:

> "I saw Sa'd fighting like a brave warrior on the day of Badr."

Imam Adh-Dhahabi said about him:

> "He was one of the Ten Companions promised Paradise, and he was one of the best Companions. People called him the 'Cavalier of Islam' because he was the first to shoot an arrow in the cause of Allâh. He was the leader of the army that conquered Persia, and he was the one whose supplication was always answered."

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His Bravery

Sa'd ﷺ was a brave and fearless warrior, as we have seen many examples of this. He was brave even in his youth. He was not afraid to defend Islam even if it meant to shed blood for the cause of truth. Due to his bravery and his firm stance upon Islam, he was called the 'Cavalier of Islam'. He was present at the battles of Badr, Uhud and Khandaq. And he guarded Allâh's Messenger ﷺ in the battlefields. He said:

> "I was the first to shoot an arrow for the defence of Islam. By Allâh, we used to fight alongside Allâh's Messenger ﷺ in the battles, and we had nothing to eat except tree leaves."

On the Day of Uhud when the archers disobeyed the order of Allâh's Messenger ﷺ and came down the mountain leaving their positions, the unbelievers flanked the Muslims, and were able to hit them with their arrows until they killed many of them, wounding Allâh's Messenger ﷺ. The ranks of Muslims were broken, and the very ground beneath them shook. Sa'd ﷺ was from those few Companions that remained with Allâh's Messenger ﷺ, protecting him with their lives. He shot with his bow, and didn't miss one mark. Allâh's Messenger ﷺ encouraged him saying:

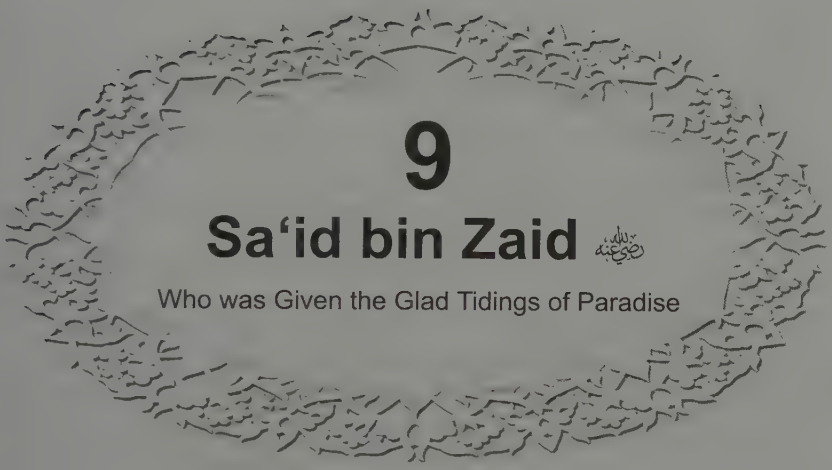
> "Sa'd! Shoot them! May my father and mother be sacrificed for you." (*At-Tirmidhi*)

Sa'd ﷺ was a commander in the battles against Persia. There the Muslims defeated the Persians in the battle of Al-Qâdisiyyah and killed their commander. When the news reached 'Umar ﷺ he was happy that Allâh had aided the Muslims and commanded them to advance. They crossed the Tigris River, entered the capital, took the city, and extinguished the Persians forever. Years afterward they conquered Jalula and the Majus were killed. The spoils of the war reached thirty million dirhams. So, it was named the victory of victories.

His Death

Sa'd ﷺ died in his house in Al-'Aqeeq on the outskirts of Al-Madinah. He was carried on the shoulders of the people to Madinah and buried in Al-Baqi'. Marwan bin Al-Hakam who was the in charge of Madinah, prayed for him, and lead his funeral prayer. The Mothers of the believers, prayed his funeral prayer in their houses.

He was the last of the Ten Companions to die, who were promised Paradise, and it was also said that he was the last of the *Muhâjirin* to die. May Allâh be pleased with him.



9

Sa'id bin Zaid رضي الله عنه

Who was Given the Glad Tidings of Paradise

Sa'id bin Zaid ﷺ

His Name and Lineage

His name was Sa'id bin Zaid bin 'Amr bin Nufail bin Abdul-'Uzza bin Riyah Al-Qurashi Al-'Adawi, and his lineage meets with that of the Prophet ﷺ at Ka'b bin Luai.

'Umar bin Al-Khattab ﷺ was his paternal uncle, because 'Amr bin Nufail — the father of Sa'id and Al-Khattab bin Nufail — the father of 'Umar ﷺ were brothers. Sa'id ﷺ was the husband of Fatimah رضي الله عنها, the sister of 'Umar ﷺ (she was the catalyst that helped convert 'Umar ﷺ to Islam); and Sa'id's sister, 'Atikah was 'Umar's wife. He was known by the name Sai'd in the pre-Islamic era as well as after he became Muslim.

His mother was Fatimah bint Ba'jah bin Umayyah bin Khuwailid. Allâh the Almighty had guided her to Islam.

His Features

Allâh does not judge people by their beauty, wealth, lineage, nor in accordance with their public reputation. He evaluates us according to how we are striving to live up to what He ordained as the way of life set down for us in the Qur'ân and *Hadith*. Allâh the Almighty said:

> "O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allâh is that (believer) who has *At-Taqwa* [i.e., he is one of the *Muttaqûn* (the pious)]. Verily, Allâh is All-Knowing, All-Aware." (49:13)

Allâh's Messenger ﷺ said:

> "Indeed, Allâh does not look at your figures or wealth, but he scans the hearts and deeds of the believers."

When we mention the physical features of the prominent

Companion, we mention them so you might be able to visualize him in order to recall his personality better. Sa'id was very dark skinned, tall and he had thick hair.[1]

His Father

The story of his father is a strange one. His father was pure natured, and he knew that besides Allâh ﷻ what his people worshipped were mere stones that could neither benefit nor harm them. He believed there must be a true religion or way of life ordained by the Creator.

His father fled to Syria to escape the idol worshipping that prevailed on the Peninsula, and he wanted to find the right religion. He was sure it existed and lay hidden somewhere. In Syria, he came to know some Jews and Christians, and he became familiar with their practices; he saw their hypocrisy and deviation from righteousness. Some of their customs were not much better than the pagans and idol worshippers. He said:

"O Allâh! I follow the religion of Ibrahim."

It is worth mentioning that some of the people in Makkah disliked the idol worshippers. They realized it was nothing but a man-made religion that didn't benefit anyone; not the individual nor society. Zaid bin 'Amr bin Nufail, the father of Sa'id, Waraqah bin Naufal, 'Uthman bin Al-Harith bin Asad, 'Ubaidullah bin Jahsh and Umaimah bint Abdul-Muttalib were some who disliked idol worshipping.

This group once attended the Quraish while they were slaughtering a sacrifice for an idol on a feast day. They huddled together and said:

"Let us be truthful to each other."

One of them said:

"By Allâh, you know that your people are not on the right

[1] *Al-Mustadrak* by Al-Hakim.

path. They missed the religion of Ibrahim and violated it. They worship idols that hasn't the power to neither benefit them nor harm them, so search for yourselves."

The first thing they did was to set out in search of the People of the Book (the Jews and the Christians) and for the upright religion. Waraqah converted to Christianity and studied the Book of the Christians. Zaid shunned all the idols and denominations and clung to the religion and ways of Ibrahim عليه السلام, which he realized was pure and reasonable. He refused to eat the sacrifices slaughtered for the idols.

His uncle Al-Khattab used to hurt his feelings and harass him, so he had no choice but to leave the upper part of Makkah, to live more peacefully at Hira'. This angered Al-Khattab and he ordered some ruffians to attack Zaid, so he marched on for Syria, still searching for the true religion.

'Asma' bint Abu Bakr رضي الله عنهما said that she has seen Zaid bin 'Amr bin Nufail standing at Al-Ka'bah supporting his back to it saying:

"O assembly of Quraish! By Allâh, none of you is following the religion of Ibrahim except me."

He used to help the people who were accustomed to burying their female babies alive. He would say to the man who intended to bury his daughter:

"Stop. Do not kill her, I will support her."

And he would take her and bring her up until she is strong enough. Then he would take her back to her father and say:

"Take her if you want her or I will continue supporting her."[1]

He did not eat any meat unless it was slaughtered in the Name of Allâh ﷻ.

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[1] *Al-Mustadrak* 1457/5859 by Al-Hakim.

Narrated 'Abdullâh bin 'Umar رضي الله عنهما:

The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter at your *Ansâb* (in the name of your idols etc). I only eat meat that has been slaughtered with the mention of Allâh's Name." Zaid bin 'Amr used to criticize the way the Quraish slaughtered their animals, and he would say: "Allâh created the sheep, sent the water for them from the sky, and He has grown the grass for them from the earth; yet you slaughter it in another name than Allâh?" He rejected their thinking and practice, and considered it as abominable. (*Al-Bukhâri*)

There is another *Hadith* in *Al-Bukhâri* narrated by Ibn 'Umar رضي الله عنه:

Zaid bin 'Amr bin Nufail went to Syria, inquiring about the existence of a true religion. He met a Jewish religious scholar and asked him about his religion. He told the scholar, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's anger." Zaid said, "I do not run except from Allâh's anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the *Hanîf* (Islamic Monotheism)." Zaid inquired, "What is *Hanif* ?" He said, "*Hanif* is the religion of (the Prophet) Ibrahim (Abraham) who was neither a Jew nor a Christian, and he worshipped only Allâh (i.e., Islamic Monotheism)." Then Zaid went out and met a Christian scholar and told him the same story as before. The Christian said, "You will not embrace our religion unless you get a share of Allâh's curse." Zaid replied, "I do not run except from Allâh's curse, and I will

never bear any of Allâh's curse and His anger. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanif* (Islamic Monotheism)." Zaid inquired, "What is *Hanif* ?" He replied, "*Hanif* is the religion of (the Prophet) Ibrahim (Abraham) who was neither a Jew nor a Christian and he worshipped only Allâh (i.e., Islamic Monotheism)." When Zaid heard their statements about the religion of Ibrahim, he left that place and when he came out, he raised both his hands and said, "O Allâh! I make You my witness that I am on the religion of Ibrahim (i.e., Islamic Monotheism)." (*Al-Bukhâri*, *Hadith* no. 3827)

Unfortunately, Zaid died 5 years before Allâh's Messenger ﷺ was sent, and Allâh's Messenger ﷺ asked Allâh's forgiveness for him.

Sa'id bin Zaid ﷺ asked Allâh's Messenger ﷺ about his father Zaid bin 'Amr, as saying:

"O Messenger of Allâh! My father Zaid bin 'Amr bin Nufail was as you have come to understand. Had he been living when you were sent, he would have believed and followed you more than willingly. So, please ask Allâh ﷻ to forgive him." Allâh's Messenger ﷺ said, "Yes, and he asked Allâh ﷻ to forgive him." Allâh's Messenger ﷺ further said: "He will come on the Day of Judgement as one nation."

Sa'id's father died pitifully while searching for the true religion but for this he was deemed a Muslim with a pure soul.

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His Conversion to Islam

There were many Jewish and Christian scholars like the colleagues of Sa'id's father who believed about the coming of a new Prophet in the land of Arabia. When the Prophet Muhammad ﷺ presented himself to the Makkans as the Prophet of Islam and brought them new ideas, Sa'id bin Zaid ﷺ was one of those who was quite ready to accept Islam, and he did. He was one of those meant by the Statement of Allâh ﷻ:

> "And the foremost to embrace Islâm of the *Muhâjirûn* and the *Ansâr* and also those who followed them exactly (in Faith). Allâh is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." (9:100)

Ibn Abbas رضي الله عنهما said:

> "The mother of Abu Bakr, 'Uthman, Talhah, Ammar bin Yasir, Abdur-Rahman bin Awf, Az-Zubair, and Sa'id and his mother reverted to Islam. He was nicknamed Abul-A'war (the father of the one-eyed)."
>
> Zaid bin Aslam narrated that Sa'id bin Zaid bin 'Amr bin Nufail was nicknamed Abul-A'war (the father of the one-eyed). He was born in the 22nd year before emigration.

Sa'id bin Zaid ﷺ attained many virtues. He believed in Allâh's Messenger ﷺ, supported him, received the severest punishment and torture in the way of Allâh ﷻ, yet he remained steadfast and patient until Allâh ﷻ gave victory to His Prophet ﷺ.

> This is in fact, real success that neither wealth nor authority nor nobility is equal to. Allâh the Almighty promised the greatest reward and good for them as we mention from the Noble Qur'ân.

His Status

Allâh the Almighty was pleased with the pioneers of Islam because of their immediate response to the invitation of Allâh's Messenger ﷺ, their adherence to the Commandments of Allâh ﷻ, and their shunning of His prohibitions. They were happy with Him and He was pleased with them. The Hereafter waited for them as their reward for their obedience to Allâh ﷻ and adherence to the *Sunnah* of His Messenger ﷺ.

The Companions of Allâh's Messenger ﷺ gained a high status even though some of them had fought initially against the Prophet ﷺ in the beginning. After the conquest of Makkah, they embraced Islam and repented of their wrong thinking.

Narrated Abu Sa'id Al-Khudri ﷺ that the Prophet ﷺ said:

> "Do not abuse my Companions, for if any of you spent gold equal to Uhud (the mountain) for Allâh's cause, it would not equal a *Mudd* (two thirds of a kilogram) or even half a *Mudd* spent by one of them." (*Al-Bukhâri*)

The Companions, who had fought against Allâh's Messenger ﷺ at the beginning of the invitation and then believed, had a high status, so those who supported him all along, had an even greater reward and status.

Narrated 'Abdullah bin Mas'ud ﷺ that the Prophet ﷺ said:

> "The people of my generation are the best, then those who follow them, and then those who follow them, and so on. After that, there will be some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." (*Al-Bukhâri*)

Since it was established that the Companions were the best of mankind, Sa'id bin Zaid ﷺ was one of the best of the Companions who had attained superiority by pioneering others.

Glad Tidings of Paradise

Sa'id bin Zaid ﷺ was one of the Ten who were given the glad tidings of Paradise. He narrated the following *Hadith* that says:

> "Ten are in Paradise: Abu Bakr is in Paradise, 'Umar is in Paradise, 'Ali, 'Uthman, Az-Zubair, Talhah, Abdur-Rahman bin 'Awf, Abu 'Ubaidah bin Al-Jarrah and Sa'd bin Abi Waqqâs."

Sa'id ﷺ the narrator counted nine, and kept silent about the tenth. The people said:

> "We ask you by Allâh to tell us who the tenth is, O Abul-A'war (the father of the one-eyed)?"

He said:

> "Since you have asked me by Allâh, Allâh's Messenger ﷺ said: 'And Abul-A'war (referring to himself) is in Paradise.'"[1]

Sa'id bin Zaid ﷺ further said:

> "I testify that nine are in Paradise, and I commit no sin if I testify that the tenth is in Paradise."

It was said to him: "How?"

He said:

> "One day, we were with Allâh's Messenger ﷺ on Hira' Mount, Allâh's Messenger ﷺ said:
>
> 'Be firm, Hira'. There is only a Prophet, a truthful and some martyrs on you.'"

It was said: "Who were they?"

He said:

> "Allâh's Messenger ﷺ, Abu Bakr, 'Umar, 'Ali, 'Uthman, Talhah, Az-Zubair, Sa'd and Abdur-Rahman bin 'Awf."

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[1] *At-Tirmidhi* 3748.

It was said: "Who was the tenth?"

He said: "I was."[1]

These are authentic *Ahadith* that give the glad tidings to the prominent Companion Sa'id bin Zaid ﷺ of Paradise. The same glad tidings were given to them in the Qur'ân:

> "And the foremost to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allâh is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." (9:100)

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[1] *At-Tirmidhi* 3757.

Emigration

The Prophet ﷺ preached Islam secretly to his closest relatives. However, he did not gain much success because his uncles were trying to dissuade everyone against him.

Allâh's Messenger ﷺ and the Muslims suffered harm at the hands of the polytheists from the beginning of the invitation. They were oppressed by the Quraish to the degree that they had no chance to worship Allâh or live in peace. For this reason, the Muslims were weak and scared to show their Faith.

The Muslims complained to the Prophet ﷺ about the oppression and harassment they faced. They felt there was no choice but to leave the city or face death. The Prophet ﷺ was very sad for their condition but there was little he could do. The only thing the Prophet ﷺ thought was to ask his Companions to go to Abyssinia. In Abyssinia, there was a just ruler who would treat them fairly.

Out of desperation, many of the Muslims left for Abyssinia, and when they there, they found the people were very nice to them. They were able to live in peace there, practicing their religion without harassment.

When the Muslims felt secure and protected under the care of the king, the chiefs of the Quraish were angry. Their main problem was realizing that if the Muslim population continued to grow, soon they would lose Makkah to the Muslim community. There Quraish decided to send an envoy to the king, asking him to expel the migrants back to them. They sent two envoys with gifts to the king, trying to appear nice and authentically concerned for the Muslim's well being. The Quraish grew desperate enough and made up a lie to tell the king in hopes of turning him against the Muslims. They told him the Muslims said bad and blasphemous things about Jesus Christ. But the king was a step ahead of them and knew the truth

that the Muslim community spoke of high praise for Jesus as one of their Prophets. The king surprised them when he decided to let the migrants give their testimony. He knew that the religion of the Muslims was close to his Christian religion.

The leader of the migrants, Ja'far bin Abi Tâlib ﷺ, and his fellow Muslims appeared before the king. He advanced toward the king and told the whole story of their having to leave Makkah due to the cruel treatment and death threats. The king was convinced that the principles of Islam were nothing more than a continuation and finalization of the previous message from other Prophets. The two envoys tried everything they could possibly do to persuade the king. Tired of hearing their sordid side, the wise king asked Ja'far ﷺ to explain the main fundamentals of Islam. The king listened and Ja'far recited *Sûrat Maryam* until the eyes of the king filled with tears. He told that the things Ja'far said about Jesus were exactly the same things Jesus said about himself!

The chiefs of the Quraish were defeated. Now they had the king on the Muslim's side. So, they geared up and changed their plots. They spread false rumors that they had made a pact with the Prophet ﷺ that they would leave the Muslims alone. Some migrants heard of these rumors and returned to Makkah, only to find that the news was a hoax…a trick to get them back. Some of them were even captured by the Quraish but some escaped to Abyssinia.

Abyssinia was considered a temporary shelter for the Muslims, and that was the reason the Prophet ﷺ did not leave Makkah with his followers. While they were gone, he changed his way of calling people to Islam. He called the Arabs who visited Makkah during different times of year. A group of men from Yathrib, a town four hundred kilometers away, visited Makkah, and the Prophet ﷺ sought them out. As they talked with him, the men from Yathrib decided he was a truthful man and they listened to him. The Prophet ﷺ told them that he needed protection in their

city to be able to proclaim Islam. The following year, the people of Yathrib came again and agreed with the Prophet ﷺ to provide all their means to protect him and his followers. Hence, the Prophet ﷺ asked his followers to leave for Yathrib.

The persecution in Makkah grew more severe, and this is when the Messenger ﷺ permitted the Muslims to migrate to Al-Madinah. Sa'id bin Zaid ﷺ and his wife, Fatimah bint Al-Khattab رضي الله عنها, were among those who migrated to Al-Madinah.

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The Battle of Badr

Badr is a place near Al-Madinah. The first battle between the Muslims and the unbelievers took place there. The Muslims were not permitted by Allâh to fight the pagans in Makkah because if they fought them, it would have been a disaster for them especially if they killed any of the pagans. This would have caused a huge civil war. After the migration to Al-Madinah, the Muslims now had a state to defend. Hence, Allâh gave new Revelation to the Prophet ﷺ to fight the unbelievers. The battle of Badr ended with a great victory for the Muslims although they were one-third the number of the pagans with less arms, and horses.

Sa'id bin Zaid and Talhah رضي الله عنهم did not witnessed the battle of Badr because Allâh's Messenger ﷺ had sent him and Talhah to Syria for scouting. They arrived in Al-Madinah the same day when the Prophet ﷺ arrived in Al-Madinah from Badr. Allâh's Messenger ﷺ allocated for them their share in the spoils of war, and he gave them the glad tidings of having full reward as if they had fought in the battle.

'Urwah ﷺ narrated that Sa'id bin Zaid ﷺ asked Allâh's Messenger ﷺ about his share in the spoils of war.

Allâh's Messenger ﷺ said:

"You have your share."

He further asked: "And my reward (meaning the reward in the Hereafter)?" Allâh's Messenger ﷺ said:

"You have your reward as well."[1]

For this reason, Sa'id bin Zaid ﷺ was counted among the people of Badr.

The victory of Badr opened a new page in the history of Islam

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[1] *Majma' Az-Zawâ'id*

and Muslims. The Jews and the pagans were not happy with the result of the fierce battle. They joined against the Muslims, collected a well-equipped army and marched towards Uhud Mountain in the vicinity of Al-Madinah. The Muslim *Ummah* fought with an unequaled zeal and determination. Something seemed to be empowering them: it was Allâh. They were defeating the pagan army right at the start, because the Prophet ﷺ had cleverly positioned his best archers over a small hill near the battle scene to protect the backs of the Muslim army. As a result, when the Muslims went down the hill to collect the war booty, the horsemen of the Quraish took the chance and attacked the Muslim army from behind. Hence, they turned the defeat to a virtual victory.

The Quraish didn't have plans to back down, so there were many battles against the Muslims. Sa'id bin Zaid ﷺ had participated in all the battles which were fought in the defence of Islam.

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A Man whose Prayer is granted

Sa'id bin Zaid ﷺ was one of the men whose prayer was granted. His story with 'Urwah bint Uwais is well known. 'Urwah falsely accused him of encroaching on her land and complained to Marwan. Marwan summoned him.

Sa'id bin Zaid ﷺ said:

> I have not taken any piece of land unlawfully after what I have heard from the Prophet ﷺ. Allâh's Messenger ﷺ say:
>
> "Whoever usurps the land of somebody unjustly, his neck will be encircled with seventh earths (on the Day of Resurrection)."[1]

Marwan said:

> "I will not ask you for an evidence after that."

Sa'id bin Zaid ﷺ said:

> "O Allâh! If you know she has told a lie, blind her and kill her while she is in her land."

The woman became blind and died while she was walking in her land.[2]

Sa'id ﷺ and the *Ahadith* of the Prophet ﷺ

Ibn 'Umar, Abu 'Uthmân An-Nahdi and 'Abdullâh bin Zalim and others narrated some *Ahadith* on the authority of Sa'id ﷺ.

He had narrated a few *Ahadith*. Two *Ahadith* in the *Sahih Muslim*, while Al-Bukhâri compiled only one *Hadith*.

Hadith No. 1:

> Narrated Sa'id bin Zaid ﷺ: Allâh's Messenger ﷺ said,

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[1] *Al-Bukhari* 3198.
[2] *Siyar A'lam An-Nubala'* 1/137.

"The *Kam'a* is like *Al-Manna* (in that it is obtained without effort and its water is a (medicinal cure for eye troubles)." (*Al-Bukhâri*)

Hadith No. 2

Narrated Sa'id bin Zaid ﷺ: Allâh's Messenger ﷺ said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths (on the Day of Resurrection)."[1]

His Love for *Jihâd*

Sa'id bin Zaid ﷺ was a dauntless warrior and he vowed himself to Allâh and His religion. For this reason, he witnessed all the battles with Allâh's Messenger ﷺ as a brave horseman and a fearless warrior. He participated in the siege of Damascus. Consequently, Abu 'Ubaidah bin Al-Jarrah ﷺ appointed him to govern it. Thus, he was the first ruler over Damascus in the Islamic era.

The following narration confirms his love for *Jihâd* and his wish to support the religion of Allâh ﷻ:

After Abu 'Ubaidah ﷺ appointed him as Damascus governor after its conquest, he marched forth till he conquered Jordan, and he camped there with his forces. He sent Khalid bin Al-Waleed and Yazeed bin Abu Sufyan رضي الله عنهما over them. When Sa'id ﷺ was informed about this, he wrote to Abu 'Ubaidah ﷺ:

"Peace be upon you. I praise Allâh ﷻ besides whom there is no other God. To proceed: I was not the one who let you and your Companions have the reward of *Jihâd* without sharing them such a favor, because I am also ardent to satisfy my Lord. So, when you receive my letter, please send anyone you see is more eager for authority than I. I am going to come to you soon, Allâh Willing."

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[1] *Al-Bukhari* 2452.

When Abu 'Ubaidah ﷺ received the letter, he said:

"Let him leave it."

He summoned Yazeed bin Abu Sufyan ﷺ and said to him:

"Take my place in Damascus."[1]

Thus, Sa'id ﷺ gave up the splendor of rule and the high status. He requested Abu 'Ubaidah ﷺ to send someone to take his place; someone who would be more taken with the power of ruling, because he wanted to fight on the battlefield where he felt most useful and happy. He longed for victory or martyrdom.

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[1] *Ar-Riyad An-Nadirah.*

His Status among the Companions and those Who followed Them

The Companions of Allâh's Messenger ﷺ esteemed him very much. They revered him, because he was one who was first to embrace Islam, and one of the Ten given the glad tidings of Paradise. Additionally, he was one of those with whom Allâh's Messenger ﷺ died while he was satisfied. Allâh ﷻ said about them:

> "Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are by Allâh's leave foremost in good deeds. That (inheritance of the Qur'ân) – that is indeed a great grace." (35:32)

Moreover, the rightly guided caliphs used to consult him and give his opinions priority.

Upon the conquest of Damascus, Abu 'Ubaidah ﷺ appointed him its governor. When 'Umar bin Al-Khattab ﷺ asked Abu 'Ubaidah ﷺ about Sa'id bin Zaid and Mu'âdh bin Jabal رضي الله عنهم, Abu 'Ubaidah ﷺ said, "They are as they have been. What confirms the love and esteem of the Companions to him is what Mu'âwiyah bin Abu Sufyan wrote to Marwan bin Al-Hakam in Al-Madinah to urge the people to pay allegiance to his son, Yazeed. Marwan delayed in doing so. A man of Syria said to him, "What causes you to delay the taking of allegiance pledge to Yazeed?" Marwan said, "We wait until Sa'id comes, and pays allegiance so the people of Al-Madinah would pay allegiance accordingly because he is the dignitary in this region. If he pays allegiance first, the people will follow him." The man said, "Let me go and get him."

Ibn Sa'id ﷺ said:

> The man came while my father and I were in the house. The

man said to my father: "Pay allegiance soon." Sa'id ﷺ said: "Go and I will join you." The man said: "Go or I will strike your neck." Sa'id ﷺ said: "Do you strike my neck while you invite me to the people whom I fought for Islam."[1]

Ibn Sa'id ﷺ said:

The man returned to Marwan and told him the story. Marwan said: "Keep silent."

Ibn Sa'id ﷺ further said:

When the Mother of the believers (Ibn Sa'id ﷺ said, 'I think she was Zainab رضي الله عنها) died and willed that Sa'id should lead the people in her funeral prayer, the man from Syria said to Marwan: "Why did you delay the funeral prayer, and the burial of her?"

Marwan said:

"We were waiting for the man you wanted to strike his neck (referring to Sa'id bin Zaid ﷺ because she willed that he should lead the people in her funeral prayer)."

The man said:

"I ask Allâh's forgiveness."

What confirms that status of Sa'id ﷺ with the Companions is what was narrated when the death of Sa'id was proclaimed. While Ibn 'Umar رضي الله عنهما was preparing for the Friday prayer, he left the Friday prayer, and joined him.

Nâfi'ﷺ narrated:

"Sa'id's death was proclaimed before the Friday prayer, Ibn 'Umar came to him in Al-'Aqeeq, and left the Friday prayer." (*Al-Bukhari*)

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[1] Because he was from the first Muslims and Abu Sufyan and his children fought against Islam in the beginning.

His Death

Sa'id bin Zaid ﷺ was one of those who converted to Islam at the begining of Islam. He shared in all the warring and oppression from the Quraish and pagans and he migrated from his motherland.

Sa'id bin Zaid ﷺ witnessed all the battles with Allâh's Messenger ﷺ. He participated in the siege and the conquest of Damascus. Abu 'Ubaidah bin Al-Jarrah ﷺ nominated him as governor to Damascus; hence he was the first one to be appointed in such a position. His life was for the cause of Islam, and he ended up getting the highest reward for this — *The Glad Tiding of Paradise*.

Sa'id bin Zaid ﷺ died in Al-'Aqeeq in the 51st year of *Hijrah*, at some seventy odd years of age. He was carried on the men's backs, and Sa'd and Ibn 'Umar رضي الله عنهما helped put him in his grave.

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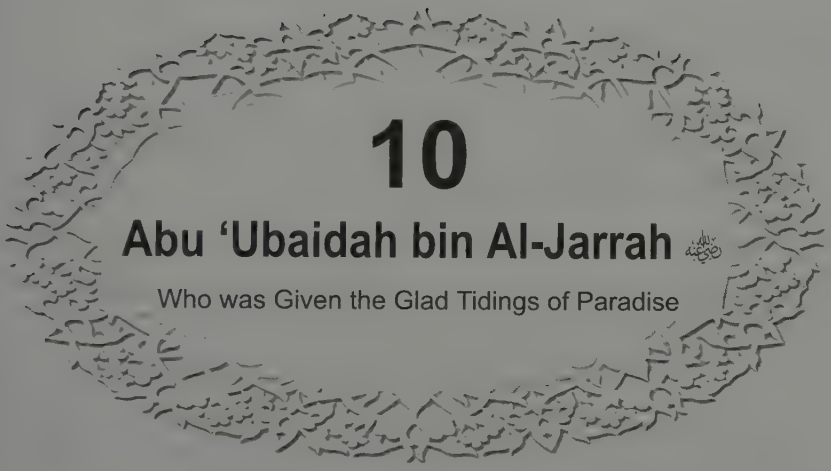

10

Abu ‘Ubaidah bin Al-Jarrah ﷺ

Who was Given the Glad Tidings of Paradise

Abu 'Ubaidah bin Al-Jarrah ﷺ

His Name and Lineage

His name was 'Aamir bin Abdullah bin Al-Jarrah bin Hilal bin Uhaib bin Dabbah bin Al-Harith bin Fihr bin Malik. His lineage meets with the Prophet ﷺ with their ancestor Fihr. So, it is said Al-Qurashi Al-Fihri.

His real name was the same in the pre-Islamic era and after Islam. His nickname was Abu 'Ubaidah.

Allâh's Messenger ﷺ gave him the title '*The Trustworthy of the Ummah.*' He was called Abu 'Ubaidah bin Al-Jarrah. Neither his first name nor his father's name was mentioned. He was known only by his nickname Abu 'Ubaidah and his grandfather's name Al-Jarrah. His mother's name was Umm Ghanam bint Jabir bin 'Adi.[1]

His Features

In our upright religion we are not suppose to evaluate one another, nor are we evaluated by Allâh, by our appearance or any other physical or material possession. Allâh the Almighty says:

> "O mankind! We have created you from a male and female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allâh is that (believer) who has *At-Taqwâ* [he is one of the *Muttaqûn* (the pious)]. Verily, Allâh is All-Knowing, All-Aware." (49:13)

Allâh's Messenger ﷺ said:

> "Indeed, Allâh does not look at your figures or wealth. He looks at your hearts and deeds." (*Al-Bukhâri*)

When we mention the physical features of this prominent Companion, we mention him so that you might be able to feel closer by imagining his noble personality as nearly as possible. He

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[1] *Majma' Az-Zawa'id* 14907.

was tall, slender and he had a sparse beard. He had no front teeth, and he dyed his hair with henna and *Al-Katm* (a reddish black dye).

His Reversion to Islam

Abu 'Ubaidah ﷺ was one who responded to Allâh ﷻ and His Messenger ﷺ quickly, and was of the foremost to embrace Islam. He was one of the first ten to believe in Allâh's Messenger ﷺ, and to support him while the Muslims were few and persecution was severe. He was one of the five who reverted to Islam in a single day. The other four were 'Uthman bin Maz'un, 'Ubaidah bin Al-Harith, Abdur-Rahman bin 'Awf and Abu Salamah bin Abdul-Asad ﷺ. These five reverted to Islam through Abu Bakr As-Siddiq ﷺ. (*Al-Bidayah wan-Nihayah*)

> Narrated 'Âishah رضي الله عنها: "After Abu Bakr had reverted to Islam, he brought 'Uthman bin 'Affan, Abu 'Ubaidah, Abdur-Rahman bin 'Awf, Abu Salamah and Arqam bin Abi Al-Arqam where they proclaimed their acceptance of Islam."

Thus, Abu Bakr's reversion to Islam was a blessing because many of the Companions proclaimed their reversion to Islam through him while the total number of the Muslims at that time could be counted on two hands.

Abu Bakr ﷺ was familiar to his people, and he was well versed in genealogy. He was an expert in this field and knew good and weak points in this branch of knowledge. He was well aware of what good and evil was happening amongst his people.

The people consulted him for his experience and knowledge, and he was always hospitable. He began inviting people to Islam, and he was successful in bringing many into the new Islamic community. Among one of his converts was Abu 'Ubaidah bin Al-Jarrah ﷺ.

Abu 'Ubaidah bin Al-Jarrah ﷺ remained as an exemplary model to the Muslims for his piety, good characters, strength of belief and firmness in being truthful.

His Emigration

When the Quraish exhausted all of the ways to extinguish the light of Islam, they decided to impose a boycott against the Muslims and to Bani Hashim, the clan the Prophet ﷺ belonged. They besieged them in a valley called Shi'b Abi Talib (Abu Talib's valley), and wrote a pledge among themselves to cut off all commercial and familial relations with the Muslims in order to deprive them of any food.

The Prophet ﷺ, Abu 'Ubaidah ﷺ and other Muslims spent three tough years under this siege. In their desperation, the Muslims ate everything possible to sustain them. They ate bones and the leaves of trees. The siege failed at last but the oppression and harassment continued. By now, the Muslims were too weak to challenge anyone, let alone the mean and antagonizing Quraish.

When Allâh's Messenger ﷺ saw the severe punishment the Muslims suffered while they were unable to defend themselves, the Prophet ﷺ said to them:

> "It would be better, if you go to Abyssinia where there is a just king."

Allâh's Messenger ﷺ also said:

> "It is a land of truthfulness, and may Allâh make a way out for you."

Thus, the Muslims went to Abyssinia to escape the persecution and in hopes of practicing their religion. This was the first migration of Muslims.[1] Abu 'Ubaidah ﷺ found it improper to leave the Prophet ﷺ to face the oppressors alone, and he decided to stay in Makkah.

It was rumored among the emigrants, that the people of Makkah reverted to Islam, so the emigrants returned to Makkah. When they returned they found the rumor was false. No one entered

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[1] *As-Seerah An-Nabawiyyah* by Ibn Hisham.

except secretly or by sponsorship of a resident of Makkah.

When the persecution of the polytheists of Makkah became more intense, Allâh's Messenger ﷺ permitted the Muslims to emigrate to Al-Madinah. Abu 'Ubaidah ﷺ was one who emigrated to Al-Madinah. Allâh's Messenger ﷺ established fraternization relations between *Al-Muhâjirun* (the Emigrants) and *Al-Ansâr* (the Supporters, the people of Al-Madinah). He established the fraternization contract between Abu 'Ubaidah and Sa'd bin Mu'âdh رضي الله عنهما.

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Glad Tidings of Paradise

Abu 'Ubaidah ﷺ was one of those who had been given the glad tidings of Paradise.

Sa'id bin Zaid ﷺ narrated that Allâh's Messenger ﷺ said:

> "Ten are in Paradise: Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman, 'Ali, Az-Zubair, Talhah, Abdur-Rahman bin 'Awf, Abu 'Ubaidah bin Al-Jarrah and Sa'd bin Abi Waqqâs."

Sa'id ﷺ the narrator counted nine, and kept silent about the tenth. The people said:

> "We ask you by Allâh to tell us who the tenth is, O Abul-A'war (the father of the one-eyed)?"

He said:

> "Since you have asked me by Allâh, Allâh's Messenger ﷺ said: 'And Abul-A'war (referring to himself) is in Paradise.'"

The Nation's Trustworthy

Allâh's Messenger ﷺ knew the status of every Companion and evaluated him accordingly. His estimation of the Companions was not based on wealth, authority nor on clannishness. His estimation was based on purity of creed, belief and sincerity. The title Allâh's Messenger ﷺ gave to a Companion was a decoration on the chest of that Companion for which every other Companion admired and wished for.

Allâh's Messenger ﷺ gave specific titles to some Companions. As-Siddiq (the truthful) to Abu Bakr ﷺ; Al-Farooq (the one distinguishing between right and wrong) to 'Umar ﷺ; Asadullah (Allâh's lion) to Hamzah ﷺ; Saifullah (Allâh's sword) to Khalid ﷺ; Hawari Rasulillah (Allâh's Messenger's disciple) to Az-Zubair ﷺ; and the (trustworthy of the nation) to Abu 'Ubaidah ﷺ.

The title given to Abu 'Ubaidah ﷺ was a high-ranked decoration besides its being a grateful action toward that prominent Companion.

Imam Al-Bukhâri reported the following *Hadith*:

> Narrated Hudhaifah ﷺ: Al-'Aqib and Saiyid, the rulers of Najran, came to Allâh's Messenger ﷺ with the intention of doing *Li'ân.* One of them said to the other: "Do not do this (*Li'ân*) for, by Allâh, if he is a Prophet and we do this, neither our offspring nor we will be successful." Then both of them said (to the Prophet ﷺ): "We will give what you asked for, but you should send a trustworthy man to us." The Prophet ﷺ said: "I will send an honest man who is trustworthy." Then every one of the Companions wished they were that one. Then the Prophet ﷺ said: "Get up, O Abu 'Ubaidah bin Al-Jarrâh." When he got up, Allâh's Messenger ﷺ said: "This is the trustworthy man of this *Ummah*." (*Al-Bukhâri*)

In the other version, Allâh's Messenger ﷺ said to them:

> "Come tomorrow, and I will send the strong and trustworthy with you."

On this occasion, 'Umar ﷺ said:

> "I never liked authority except on that day when I hoped to be the one worthy of that title. So, I went to perform the noon prayer early. When Allâh's Messenger ﷺ completed his prayer, he turned to the right and to the left, and I wanted him to see me but he only looked at the people. When he saw Abu 'Ubaidah he called him. Then he said to him, 'Go with them, and judge between them with justice.' So, Abu 'Ubaidah won the title."

As we have seen, 'Umar ﷺ was given the supreme title of Al-Farooq (the one distinguishing between right and wrong) and he had longed for the title 'the trustworthy of the *Ummah.*'

After the death of Allâh's Messenger ﷺ, Abu Bakr ﷺ said to the people who were gathering under the shed:

> I suggested 'Umar bin Al-Khattab or Abu 'Ubaidah bin Al-Jarrah. As for Abu 'Ubaidah, I heard Allâh's Messenger ﷺ say:
>
> "Every nation has an *Ameen* (i.e., the most trustworthy, honest man), and the *Ameen* of this nation is Abu 'Ubaidah bin Al-Jarrâh." (*Al-Bukhâri*)
>
> As for 'Umar ﷺ, I heard him saying:
>
> "O Allâh! Support the religion by 'Umar bin Al-Khattab or Abu Jahl."

Electing Him for Authority

Allâh's Messenger ﷺ, Abu Bakr and 'Umar رضي الله عنهما used to assign some missions to Abu 'Ubaidah ﷺ basing their choice on his piety, justice, truthfulness, benignity and prudence. The Companions also loved him. Jabir ﷺ narrated:

> "Allâh's Messenger ﷺ sent us (on an expedition) and appointed Abu 'Ubaidah our chief that we might intercept a caravan of the Quraish; he provided us with a bag of dates, he found nothing for us besides that bag of dates. Abu 'Ubaidah gave each one of us a single date for every day."

I (Abu Zubair, one of the narrators) said: "What did you do with that?" He said:

> "We sucked it as a baby sucks and then we drank water, and it satisfied us through the day until the night. We beat off leaves with the help of our staffs, drenched them with water and ate them. We went to the sea, and there arose before us something like a big mound. We went near it and found that it was an enormous beast called Al-'Anbar. Abu 'Ubaidah said: 'It is dead, but it does not matter, we have been sent by Allâh's Messenger ﷺ in the path of Allâh and you are hard pressed (on account of scarcity of

food), so we can eat from it.' We were three hundred men, and we stayed there for one month until we became bulky."

He (Jabir) said: "I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact pieces of meat equal to a bull or like a bull. Abu 'Ubaidah called forth thirteen men from us, and made them sit in the cavity of its eye. He took hold of one of its ribs from its chest and made it stand. He then saddled the biggest of the camels with us, and it passed under it (the arched rib). We provided ourselves with pieces of boiled meat (especially for use in our journey). When we returned to Al- Madinah, we went to Allâh's Messenger ﷺ and made mention of that to him, whereupon he said, 'That was a provision Allâh had brought forth for you. Is there any piece of meat (left) with you that you might be able to give us?'"

He (Jabir) said: "We sent to Allâh's Messenger ﷺ some of it, and he ate of it."[1]

The above mentioned story confirms the fact that Allâh's Messenger ﷺ used to assign him some important missions, and it shows his prudence and discretion as a commander. Furthermore, it confirms his deep religious knowledge.

Another narration shows the same. The deputies used to come to Abu Bakr ﷺ from the various regions of the Muslim nation, and he used to appoint one of them as the *Amir* and direct them to consult any of his *Amirs*. If the deputy said to him: "Choose for us, O Commander of the faithful!" He would say to them: "Go to Abu 'Ubaidah, the one who is good-hearted and lenient. The one who when he is oppressed, does not oppress; when he is treated harshly, he pardons; when he is severed, he joins; and he

[1] Reported by Muslim.

is merciful to the believers, and harsh to the unbelievers."[1]

The aforementioned narration shows some of the qualities that qualified Abu 'Ubaidah ﷺ to be charged with important missions.

During the caliphate of Abu Bakr ﷺ, Khalid bin Al- Waleed ﷺ was appointed as the *Amir* of Syria. When Abu Bakr ﷺ died and 'Umar ﷺ took the authority, he discharged Khalid ﷺ and appointed Abu 'Ubaidah ﷺ the *Amir* of Syria. In this way Syria had the advantage of Khalid's bravery and Abu 'Ubaidah's honesty. Abu 'Ubaidah ﷺ was the first to be called the *Amir* of Syria.

Even if He was his Father

When pure belief is established in the heart, the love of Allâh ﷻ implants therein, and the whole world begins to appear differently and less important. While following the path of Islam, one reaps a perpetual state of happiness and tranquility, because he knows what he is doing is right. There is no guilt clogging the free flow of peace that resides in a believer's mind. A believer does not befriend those who rebel against Allâh ﷻ and His Messenger ﷺ even if that one is his father, son, mother, sister or brother. The believer loves for the sake of Allâh ﷻ and hates for the sake of Allâh ﷻ. He gives in the way of Allâh and withholds for the sake of Allâh.

Abu 'Ubaidah ﷺ was a living example in this concern. The story about his father, who fought against the Muslims in the battle of Badr, was a confirmed sign in this regard. His father tried to face him in fighting, and Abu 'Ubaidah tried many times to avoid fighting him, but it was inevitable and was impossible to avoid. When they finally met face to face, Abu 'Ubaidah ﷺ killed his father; and on this occasion, Allâh the Almighty revealed the following Verse:

"You (O Muhammad ﷺ) will not find any people who

[1] *Ar-Riyad An-Nadirah.*

believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the party of Allâh. Verily it is the party of Allâh that will be the successful." (58:22)

His Asceticism

Abu 'Ubaidah ﷺ was known for his asceticism. This is the tendency of anyone who finds the true guidance of Allâh. When this happens, the worldly delights lose their allure and appear as nothing compared with what the Hereafter will be like. This life, we learn through Islam, is a temporary journey and its bliss is perishable.

> 'Urwah bin Az-Zubair ﷺ said: When 'Umar bin Al-Khattab ﷺ returned from Syria, the dignitaries and the commanders went out to receive him. 'Umar ﷺ said, "Where is my brother?" It was said, "Who?" He said, "Abu 'Ubaidah." They said, "He will come soon." When Abu 'Ubaidah ﷺ came, 'Umar ﷺ embraced him, then he went to his house. 'Umar ﷺ found nothing except his sword, armor and saddle. 'Umar ﷺ said, "Why didn't you possess what your friends possessed?" Abu 'Ubaidah ﷺ said, "This is sufficient to help me reach my destination."

Abu 'Ubaidah ﷺ adhered strictly to his sublime Islamic morals. He did not care whether he was a ruler or one ruled, a commander or a soldier. After Abu Bakr's death, 'Umar ﷺ took authority, and he discharged Khalid bin Al-Waleed ﷺ from the emirate of Syria and commissioned Abu 'Ubaidah ﷺ to the emirate. When the commission letter reached Abu 'Ubaidah ﷺ, he did not reveal its purport to anyone until the war was launched by Khalid ﷺ against the people of Damascus, and then a non-aggression treaty was signed with them. Khalid ﷺ did not know anything until twenty nights later. He said to Abu 'Ubaidah ﷺ, "May Allâh show you mercy. The letter of the Commander of the faithful commissioning you the emirate had reached you, and while the dominion was yours, you performed the prayer behind me!" Abu 'Ubaidah ﷺ said, "May Allâh forgive you. It was I who did not inform you of this, and I was not to interrupt your mission until you completed it. I do not care for worldly power or worldly delights. You will see one day, that

we are but brothers who must adhere to the Commandments of Allâh ﷻ."

With Allâh's Messenger ﷺ

Abu 'Ubaidah ﷺ loved Allâh's Messenger ﷺ much and he also felt mutually inclined. On the authority of Shaqiq who said:

> I asked 'Âishah رضي الله عنها: "Who among the Companions of Allâh's Messenger ﷺ was most beloved to him?" She said: "Abu Bakr." I asked: "Who next?" She said: "'Umar." I asked: "Who next?" She said: "Abu 'Ubaidah." I asked: "Who next?" She kept silent.[1]

The love of Allâh's Messenger ﷺ for Abu 'Ubaidah ﷺ had good reason because he had the very best of manners. On this occasion Allâh's Messenger ﷺ says:

> "There is only one of my Companions that if I wanted to blame any of them for a mistake, I could not do so to Abu 'Ubaidah bin Al-Jarrah."[2]

Allâh's Messenger ﷺ never failed to mention him with praise and with a sense of deep love and esteem.

On the authority of Abu Hurairah ﷺ who narrated that Allâh's Messenger ﷺ said:

> "How excellent Abu Bakr is. How excellent 'Umar is. How excellent Abu 'Ubaidah is. How excellent 'Usaid bin Hudayr is. How excellent Thabit bin Qays is. How excellent Mu'âdh bin Jabal is. How excellent Mu'âdh bin 'Amr bin Al-Jamuh is."[3]

In another *Hadith*, Allâh's Messenger ﷺ said:

> "Indeed, he (referring to Abu 'Ubaidah ﷺ) will be gathered in front of the people of knowledge on the Day of

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[1] *Ar-Riyad An-Nadirah.*
[2] *Al-Mustadrak* by Al-Hakim.
[3] *Al-Mustadrak* by Al-Hakim.

> Judgement about the distance that an arrow travels when it is shot."

The aforementioned *Hadith* clarifies the status of Abu 'Ubaidah ﷺ on the Day of Judgement when he will precede even the people of knowledge.[1]

Love for Love

Abu 'Ubaidah ﷺ loved Allâh's Messenger ﷺ much. It is an established fact that the love of Allâh's Messenger is one clear evidence of belief or *Imân*. Narrated Abu Hurairah ﷺ that Allâh's Messenger ﷺ said:

> "By Him in Whose Hand my soul is, none of you will have Faith until he loves me more than his father, and his children." (*Al-Bukhâri*)

The love of Abu 'Ubaidah ﷺ to Allâh's Messenger ﷺ shows itself through his diligent adherence to the *Sunnah* of Allâh's Messenger ﷺ and emulating him in many situations. It is sufficient to mention here his situation on the day of Uhud that depicts his love of Allâh's Messenger ﷺ and his ardent will to keep harm away from him:

Abu Bakr ﷺ narrated to us:

> After the Muslims had dispersed from Allâh's Messenger ﷺ, I returned to the place where Allâh's Messenger ﷺ was. I saw a man running quickly towards Allâh's Messenger ﷺ. He was Abu 'Ubaidah ﷺ and he outran me. The people rushed towards Allâh's Messenger ﷺ whose tooth was broken, and he had two rings of the face armor stuck into his cheeks. Allâh's Messenger ﷺ said to them, "Take care of your friend (referring to Talhah who was bleeding)."

None of them cared at the moment for Talhah ﷺ, but Abu Bakr ﷺ tried to pull out the rings from the Prophet's face. Abu

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[1] *Siyar A'lam An-Nubala'*.

'Ubaidah ﷺ appealed to let him do it, until Abu Bakr ﷺ allowed him to try. Abu 'Ubaidah ﷺ tried to do the same, and pulled out one ring, but one of his teeth broke in doing so. When he pulled out the second ring another tooth broke. Abu 'Ubaidah ﷺ lost two front teeth that day.[1]

His Fear of Allâh ﷻ

Abu 'Ubaidah ﷺ was constantly fearful of Allâh ﷻ. He feared the Day when he would stand before his Lord on the Day of Judgement. Therefore he called himself to account before the day he will be called to account by Allâh ﷻ.

A man entered on Abu 'Ubaidah ﷺ and found him weeping. He said:

"Why are you weeping, O Abu 'Ubaidah?"

Abu 'Ubaidah ﷺ said:

> "I weep because Allâh's Messenger ﷺ mentioned what Allâh ﷻ will do to the Muslims when he mentioned Syria. Allâh's Messenger ﷺ said, 'If Allâh ﷻ grants you a long life, it will be enough for you to have three servants: one servant to serve you, one servant to accompany you in your travel and one servant to serve your family. It is enough for you to have three riding animals: one for your family, another for your burden and a third for your servant.' But now I look and find my house has been filled with servants, and the stable has been full of horses and beasts. How then would I meet Allâh's Messenger ﷺ while he recommended us as saying, 'The nearest and the most loved of you to me is one who will meet me in the same state I left him in.'"[2]

He used to recommend the soldiers:

"Take note, how many people clean their garments yet

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[1] *Al-Mustadrak* by Al-Hakim.
[2] *Musnad Imam Ahmad.*

stain their religion. And how many people dignify themselves yet disgrace their religion. Wipe out evil deeds by performing good ones. For if anyone commits an evil deed larger than the distance between heaven and earth, the one good deed might overpower his evil one."[1]

His Preferring Others to Himself and His Chastity

Abu 'Ubaidah ﷺ was exceptionally upright. He used to prefer his Muslim brothers to himself in response to the Statement of Allâh ﷻ:

"And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadîr), and give them (Emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful." (59:9)

It is unacceptable that 'the trustworthy of this *Ummah*' should deviate from such good behavior. The narration shows the values of chastity of the prominent Companion were numerous. Here, we mention some of them:

1. It is Impossible to keep a Perishable Thing

When a plague spread in Syria while Abu 'Ubaidah ﷺ was there, 'Umar ﷺ wrote to him:

"We have an urgent matter for which we need you. Thus, if you receive my letter by day, you must not wait until night; and if you received it by night, you must not wait until day. You must come soon."

When Abu 'Ubaidah ﷺ read the letter, he said to himself: "I have known the need of the Commander of the faithful; he wants to keep

[1] *Hilyatul-Awliya'*.

alive that which is perishable." Then he wrote:

> "Indeed, I have come to know your need for me, so set aside your desire, O Commander of the faithful, because I am among the Muslim army, and I will not put myself before them."[1]

2. Praise be to Allâh

'Umar ﷺ sent to Abu 'Ubaidah forty thousand dinar and four thousand dirhams with a servant messenger, and told the messenger to see what Abu 'Ubaidah ﷺ would do with them. Abu 'Ubaidah ﷺ distributed the whole amount among the destitute, and he sent a similar amount to be distributed except a little amount for his wife. When 'Umar ﷺ was told about that, he said:

> "Praise be to Allâh who preserved for Islam men like this man."[2]

[1] *Hilyatul-Awliya'.*
[2] *Siyar A'lam An-Nubala'.*

The Companions' Opinion about Him

Abu 'Ubaidah ﷺ was loved by all the Companions for his benignity, chastity and piety. We mention here some of the Companion's opinion about Abu 'Ubaidah ﷺ:

1. Abu Bakr ﷺ

Abu Bakr ﷺ said to the Deputy of Najran:

> "Go to Abu 'Ubaidah, the one who is kind-hearted and lenient. The one who, when he is oppressed, does not oppress; when treated harshly, pardons; when he is severed, he joins. He is the one who is merciful to the believers, and who is harsh to the unbelievers."

He also said:

> "I suggest 'Umar bin Al-Khattab and Abu 'Ubaidah bin Al-Jarrah. As for Abu 'Ubaidah, I heard Allâh's Messenger ﷺ say: 'Every nation has an *Ameen* (i.e., the most trustworthy, honest man), and the *Ameen* of this nation is Abu 'Ubaidah bin Al-Jarrâh.' As for 'Umar, I heard the Prophet ﷺ saying: 'O Allâh! Support the religion by 'Umar bin Al-Khattab or Abu Jahl.'" (*Al-Bukhâri*)

When Abu Bakr ﷺ directed Abu 'Ubaidah to Syria, he said to him:

> "I would like you to know your status with me. By Him in Whose Hand my soul is, there is no man on the earth from the Emigrants or anyone else who is equal to you with me even this man (referring to 'Umar bin Al-Khattab)."

2. 'Umar bin Al-Khattab ﷺ

When 'Umar bin Al-Khattab ﷺ reached a place called Sargh (between the Peninsula and Syria), he was informed about the plague there, he said:

> "If I die while Abu 'Ubaidah is living, I would appoint

him to be caliph. If Allâh ﷻ asked me, 'Why did you do so?' I would say, 'I heard Allâh's Messenger ﷺ saying, 'Every nation has an *Ameen* (i.e., the most trustworthy, honest man), and the *Ameen* of this *Ummah* is Abu 'Ubaidah bin Al-Jarrâh.'" (*Al-Bukhâri*)

One day, 'Umar ﷺ said to his companions: "Let each one of us declare what he hopes for." One said, "I hope, I would have the full capacity of this house of dirhams to spend them in the way of Allâh ﷻ." 'Umar ﷺ said, "Let each one of us declare what he hopes for." The other one said, "I hope, I would have the full capacity of this house of jewels or the like to spend them in the way of Allâh ﷻ." 'Umar ﷺ said, "Let each one of us declare what he hopes for." They said, "What hope is better than that?" 'Umar ﷺ said, "I hope, I would have the full capacity of this house of men like Abu 'Ubaidah to utilize them in the way of Allâh ﷻ."[1]

3. Khalid bin Al-Waleed ﷺ

Jabir ﷺ narrated:

> I was a combatant in the army that was sent under Khalid's command to consolidate the army of Abu 'Ubaidah while it was besieged in Syria. When we reached there, Abu 'Ubaidah said to Khalid, "Proceed to lead the people in the prayer because you are more worthy of being the *Imam* than I because you have come to strengthen me." Khalid said, "I was not to lead a man in the prayer about whom I heard Allâh's Messenger ﷺ saying:
>
> 'Every nation has an *Ameen* (i.e., the most trustworthy, honest man), and the *Ameen* of this *Ummah* is Abu 'Ubaidah bin Al-Jarrâh.'" (*Al-Bukhâri*)

4. Mu'âdh bin Jabal ﷺ

When Abu 'Ubaidah ﷺ died, Mu'âdh ﷺ said to those who

[1] Reported by Al-Bukhari.

attended the funeral procession:

"Indeed, you have been afflicted with the death of a man, by Allâh, I never have seen a slave of Allâh with a more pure heart, further away from idle talk, and more ardent in giving advice to people than him. So, pray unto Allâh ﷻ to shower His mercy on him."

After they had covered him with sand, Mu'âdh ﷺ said:

"O Abu 'Ubaidah! Indeed I will appreciate you all my life uttering no falsehood, since uttering falsehood against you incurs Allâh's wrath. By Allâh, I have come to know about one who mentions Allâh much. One of those who walk on the earth in humility, and when the foolish address them, they reply back with mild words. One of those when they spend, they are neither extravagant nor niggardly, but they hold a medium way between the two extremes. By Allâh, you were one of the humble among the true believers who show mercy to the orphans and the destitute, and detest the traitors and the haughty."[1]

[1] *Al-Mustadrak* by Al-Hakim.

الدرر الثمينة . تراجم العشرة المبشرة بالجنة

Strong Muslims are capable of making a choice of personality to mimic and remain steadfast on it, while the weak and ignorant are prone to get mislead. So, more than ever, it is incumbent upon us to talk to our youth, and even we adults should reflect on the greatness of our great Muslim heroes from our Islamic past, who built the most glorious and powerful civilization of all, who took a crass society of measly people and gave them Islam that dramatically improved their lives.

Darussalam is presenting this book to our youth hoping that they will find in it great examples, persons and models to follow and develop their own personalities accordingly.

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